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DIVINITY.

CHRIST'S KINGDOM NOT OF THIS WORLD.

A Discourse delivered before the Legislature of Vermont, on the day of General Election at Montpelier, October 12, 1826.

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(Concluded from page 10.)

5th. This kingdom of Christ is distinguished from the governments of this world, in that it presents objects suited to man's capacities and desires, and affords comforts suited to his lowest and extremest miseries.

There is a spirit, an active, aspiring principle in man, which cannot be broken down by oppression, nor satisfied by indulgence.

"He has a soul of vast desires,
It burns within with restless fires."

Desires which no earthly good can satisfy ; fires which no waters of affliction or discouragement can quench. And it is from this his nature, that society derives all its interest, and here also lies all its danger. This spirit is at once the terror of tyrants, and the destroyer of republics. To form some idea of its strength, let us look at it in its different conditions, both when it is depressed, and when it is exalted. See when it is bent down, for a time, by the iron grasp and leaden sceptre of tyranny, cramping and curtailing and hedging in the soul, and foiling it in all its attempts to break from its bonds and assert its native independence. In these cases, the noble spirit, like a wild beast in the toils, sinks down at times into a sullen inactivity, only that it may rise again when exhausted nature is a little restored, to rush, as hope excites or madness impels, in stronger paroxysms against the cords which bind it down. This is seen in the mobs and rebellions of the most besotted and enslaved nations. Witness the repeated convulsions in Ireland, that degraded and oppressed country. Neither desolating armies, nor numerous garrisons, nor the most rigorous administration, enforced by thousands of public executions, can break the spirit of that restless people. Witness Greece : generations have passed away since the warriors of Greece have had their feet put in fetters, and the race of heroes had apparently become extinct ; and the Grecian lyre had been long unstrung, and her lights put out. Her haughty masters thought her spirit was dead ; but it was not dead, it only slept. In a moment as it were, we saw all Greece in arms : she shook off her slumbers, and rushed with frenzy and hope upon seeming impossibilities, to conquer or to die. And though the mother and the daughter, as well as the father and the

son, have fought and fallen in the common cause, until her population grows thin ; though Missolonghi and many other strong holds are fallen, until her fortifications are few and feeble ; though Christian nations have looked on with a cruel inactivity, without lending their needed aid ; yet the spirit of Greece is no more subdued than at the commencement of the contest. It cannot be subdued.

Look at the negro slave, who is said to be among the most stupid of the race of men. He is degraded at his birth, he is degraded throughout his life, so that not a ray of science is allowed to enlighten his mind, and not a spark of ambition is allowed to be kindled up in his soul ; till one would think there was not enough of native fire left in his bosom to excite him to a venturous action. But we have heard, not only of individuals rising up and destroying their oppressors, or bursting from their yokes, but we have heard of the inhabitants of a large island, rising from the lowest servitude, mastering their masters, butchering and expelling them, and raising up a government and a commonwealth of their own, and establishing themselves in a rank among the nations of the earth.

We see then that man has a spirit, which is not easily broken down by oppression. Let us inquire, whether it can be more easily satisfied by indulgence. And in every step of this inquiry, we shall find that no miser ever yet had gold enough ; no office seeker ever yet had honour enough ; no conqueror ever yet subdued kingdoms enough. When the rich man had filled his storehouses, he must pull down and build bigger. When Cesar had conquered all his enemies, he must enslave his friends. When Bonaparte had become the emperor of France, he aspired to the throne of all Europe. Facts, a thousand facts, in every age and among all classes, prove that such is the ambitious nature of the soul, such the increasing compass of its vast desires, that the material universe, with all its vastness, richness, and variety, cannot satisfy it. Nor is it in the power of the governments of this world, in their most perfect forms, so to interest the feelings, so to regulate the desires, so to restrain the passions, or so to divert, or charm, or chain the souls of a whole community, but that these latent and ungovernable fires will sooner or later burst out and endanger the whole body politic.

I know it has been supposed, by the politicians, that in an intelligent and well educated community, a government might be so constituted, by a proper balance of power, by equal representation, and by leaving open the avenues to office and wealth, for a fair and honourable competition among all classes, as to perpetuate the system to the latest posterity. Such a system of government, it is acknowledged, is the most likely to continue ; but all these political and literary helps, unaided by the kingdom of Christ, will

not secure any community from revolution and ruin. And he knows but little of the nature of man, who judges otherwise. What has been the fate of the ancient republics? They have been dissolved, by this same restless and disorganizing spirit of which we have been speaking. And do we not see the same dangerous spirit in our own comparatively happy and strongly constituted republic? The wise framers of our excellent political institutions, like the eclectic philosophers, have selected the best parts, out of all the systems which preceded them; and to these have added others, according to the suggestions of their own wisdom, or the leadings of providence, and have formed the whole into a constitution, the most perfect the world has ever witnessed. Here every thing that is rational in political liberty, is enjoyed; here the most salutary checks and restraints, that have yet been discovered, are laid upon men in office. Here the road to honour and wealth are open to all; and here is general intelligence. But here man is found to possess the same nature, as elsewhere. And the stirrings of his restless spirit have already disturbed the peace of society, and portend future convulsions. Party spirit is begotten; ambitious views are engendered, and fed, and inflamed; many are running the race for office; rivals are envied; characters are aspersed; animosities are enkindled; and the whole community are disturbed, by the electioneering contest. In proof of this, we need only refer to our late presidential election. This alone will show us, that the higher the elevation, at which men aim, the more restless, troublesome and dangerous do their aspiring spirits become. No meanness is foregone, no calumny is too glaring, no venality is too base, when the mind is inflamed with strong desire, and elated with the hope of success, in the pursuit of some favourite object. And when the doubtful question is decided, it avails nothing. Disappointment sours the mind, and often produces the bitterest enmity, and the most settled and systematic opposition, in the unsuccessful party; while success but imperfectly satisfies the mind of the more fortunate. And if no other influence comes in, to curb the turbulent spirits of men, besides that which is found in our general intelligence and constitutional checks, probably, at no great distance of time, such convulsions may be witnessed in our now happy country, as shall make the ears of him that heareth it tingle, and the eyes of him that seeth it weep blood. State may be arrayed against state, section against section, and party against party, till all the horrors of civil war may desolate our land. Are there no grounds for such fears? Already the partisans of a murderer, in one state, have disorganized the whole judicial system, and put a serious check, for a time, to the administration of justice. The high spirit of a governor, in another state, has threatened opposition, and almost defiance, to the constituted authorities of the general government. Already

disgraceful disorder has been countenanced, from mere party feelings, in the highest, and what ought to be the most dignified legislative council of the nation. Already the capitol of the nation, it is said, is a place of much intrigue and political chicanery, to secure office and promote the interests of parties. Already office seekers, in different parts of the country, unblushingly recommend themselves to notice, and palm themselves upon the people, by every electioneering manœuvre ; and in this way, such an excitement is produced, in many parts of the Union, as makes the contending parties almost like mobs, assailing each other. Only let the public sense become vitiated, and let a number of causes unite to produce a general excitement, and all our fair political proportions would fall before the spirit of party, as certainly and as ruinously, as the fair proportions of Italian architecture fell before the ancient Goths and Vandals.

And is there nothing that will satisfy the mind of man? Has Heaven placed a race of beings upon this earth, and constituted them with souls of such capacity, and with desires of such compass, that nothing in this wide orb can fill them? Does our Creator take delight in giving an impetus to the human mind, which drives it irresistibly over all the fields of fatal experiment, spreading desolation in its track, through all the fairest works of God? There is a remedy. Amidst all the commotions and agitations of earthly governments ; amidst the feverish heat and burning thirst of this world ; amidst its rivalships and its enmities, the restlessness of its desires and the raging of its passions, "the God of heaven hath set up a kingdom." In this kingdom there is no rivalry and no disappointment ; all the subjects are candidates for the highest honours, and all win, who run. Here those "who hunger and thirst are filled ;" filled with that "righteousness and peace and joy, in the Holy Ghost," which are the peculiar properties of this kingdom : a "peace that is like a river," a "righteousness that is like the waves of the sea," and a joy that is "unspeakable and full of glory." The subject of this kingdom, therefore, is at rest ; he says of its joys, they are enough, its treasures are satisfactory, its prospects are ravishing. And will such a man disturb the peace of society, to obtain honours from man? Will he exchange his peace of conscience for the joys of this world? No ;

"On all the grov'ling kings of earth,
With pity he looks down ;
And claims, by virtue of his birth,
A never fading crown."

He is now able to view things more in their true light ; the fascinating charms of this world are broken, and he sees its comparative worthlessness ; he sees the value of the soul, and the vast importance of eternal things. That beauty which charms the angels,

and binds them to the throne of God, is measurably revealed to him, and he is ravished thereby. The very language of his heart is,

"The blessed Jesus is my Lord, my love,
He is my king; from him I would not move—
Away then all ye objects that divert,
And seek to draw, from my dear Lord, my heart.

That uncreated beauty, which hath gain'd
My ravish'd heart, hath all your glory stain'd;
His loveliness my soul hath prepossess'd,
And left no room for any other guest."

It is true, there are different degrees, in the privileges of this kingdom, and the soul will be interested therein and influenced thereby, in proportion to its advancement. Those in the lower degrees are more easily drawn aside; and even the highest, in spiritual attainments, may, through neglect, suffer their minds to become darkened and their love to grow cold; and then the mind is prepared to drink again into the spirit of this world. It is also true, that there are hypocrites and false professors, among the number of visible subjects in this kingdom. Still, neither the little engagedness of some, nor the apostasy of others, nor the hypocrisy of others, can destroy the truth of the position laid down. Christ, in the kingdom of his grace, can fill the capacities and satisfy the desires of the human soul, while the good things of this world cannot.

Equally adequate are the blessings of this kingdom, to relieve man's lowest and extremest miseries. For as the King himself, "for the joy that was set before him, endured the cross, and despised the shame, and has set down at the right hand of God," so his subjects do the same, and with the same prospect of reward. For one of the articles in the bill of rights of this kingdom is, *All things shall work together for the good of the subjects.* Yea, and their spirit is supported, under the most trying circumstances, by the assurance, that "these light afflictions, which are for a moment, work out a far more exceeding and eternal weight of glory." There is something, also, in the very nature of this kingdom as it exists in the soul, aside from the prospect of future reward, which soothes the mind, in its bitterest anguish. A something which cannot be described, to those who have not felt it. For this is a joy with which the stranger intermeddleth not.

And there is an enlargement of mind, imparted by this gospel, which enables the soul, in the midst of the most straitened circumstances of this world, to "rest and expatiate in the world to come." Hence he needs not revenge himself upon the world, by imprecations and outrages; he resorts not to plunder and to theft, to satisfy his desires and better his condition: his feelings are not depressed and mortified, and stung and goaded, till he rages with fiendlike madness, or sinks down in brutal stupidity. No, he has a dignity about him, which savours of his royal birth, a calmness that savours

of the peace of that kingdom which is *within him* ; an elevation of mind, produced by his constant communion with the Holy Ghost ; and a confidence, which is not easily shaken, because it has taken fast hold upon eternal things.

And is this a man "for treason, stratagems and spoils?" Will he be a disorganizer in society? and a dangerous man in community?

6th. Christ's kingdom is distinguished from all others, in that its principles and operations tend to the perfection and permanency of all good governments; but the principles and operations of worldly governments tend to deterioration and dissolution.

The truth of this proposition is seen, in what has been already advanced. For it must follow conclusively, that a kingdom perfect in its origin and operations, and so well suited, in its influence and provisions, to the nature, circumstances, and capacities of man, will make its subjects the permanent supporters of all that is good. Yea, it effectually reforms that disorganizing spirit in man, which otherwise operates, like a universal menstruum, to decompose every political association. But it is not designed under this proposition to show the tendency of the principles of this kingdom, from the nature of them, for this has been already done; but it is designed to show that the spirit of Christianity has contributed more than any thing else to introduce correct views of civil government. And Christians have been the most active and successful, in establishing and maintaining the civil and political rights of man.

In proof of this, reference may be made to the revival of pure religion, at the Reformation. For a number of centuries before this event, England and Scotland, Holland and Germany, were groaning and grovelling under the pressure and darkness of absolute power. But the light of the Reformation was the dawning of liberty's luminous day. From that time to this, the principles of civil liberty have been gaining ground. Scarcely a century had elapsed, before England and Scotland had become politically regenerated. And though the historic facts connected with these events cannot now be detailed, yet whoever examines the history of those times, must acknowledge, that "the Puritans and Covenanters were the fathers of liberty, in these kingdoms; the politicians and cavaliers would have been its death." In about the same time, Holland became free and powerful; and a great part of Germany was measurably emancipated from its political thralldom. And it is of great consequence to this argument to note, that where pure religion did not revive, even though the people were equally refined and enlightened, there was no revival of political liberty. Italy, France, and Spain, still continued under the yoke, though in other respects, save in their religion, they were as well prepared, perhaps, for improvements in their civil govern-

ments as the nations before mentioned. France did, it is true, share partially in the religious reform of that day, and in the same proportion that it shared in this, the spirit of political reformation was begotten among the people. The Huguenots, who were the religious reformers in that kingdom, possessed, unquestionably, more correct views of true liberty, and more prudence to introduce it, than all the philosophers and politicians that wrote and bustled in the French revolution. And had they been encouraged and protected, they would have operated like leaven, upon the whole of the body politic and ecclesiastic, until they had brought about a salutary reform. The Magna Charta of the people's rights would have "grown with their growth, and strengthened with their strength." Of this, the reigning dynasty were aware, and therefore they butchered and banished them, until this noble race, more noble by far than their royal persecutors, were almost extinct in France; and their tomb was the grave of French liberty. It is true, the public mind had received an impetus which, strengthened by the example of other nations, and especially of these United States, continued its influence long after the moving cause had ceased to exist. But this influence soon became corrupted, by the polluted channels through which it flowed. The Huguenots being driven from the kingdom by exile and by death, the infidel philosophers took the ark of liberty into their own hands, and undertook to conduct it to its place. But this was a work to which they had never been consecrated; and the genius of Liberty, offended to have her cause supported by such profane hands, fled from them; and to avenge the insult offered her, she sent licentiousness, the only proper companion of infidels, to throw among them *firebrands, arrows, and death*. The result is well known.— And now let the candid inquiry be made, Why did France fail so fatally in her struggles for liberty? She was not making an untried experiment; for she had the successful example of other nations before her. Many of her leading men had been well instructed in the school of American politics, and they were men of learning and general intelligence. Why did they fail? Their infidelity and impiety were undoubtedly the cause. If they had sent pious and faithful men throughout the nation, to disseminate among them the principles of the gospel kingdom, and if these principles had been permitted to have their natural and unrestrained influence, I doubt not but France might now have stood pre-eminent among the number of free and independent republics.

In further proof of our proposition, let us inquire into the origin of our own free government. And we shall find it originated in the principles of the kingdom of Christ. The germ of our tree of liberty was produced in the reformation already noticed. It budded in the Christian church in Europe, and was brought, by our pilgrim fathers, to these shores; it was planted in the midst of their

devotions, watered by their tears, guarded by their pious vigilance, and defended by their Christian valour. On this subject it would be unnecessary to enlarge, even if the limits of this discourse would allow of it; for he must have paid but little attention to the origin of our political institutions, too little to have any share in their administration, not to know, that it was religion which prepared the way for this republic; religion enlightened the minds and directed the hands of those who laid the foundation; it kept down the passions and directed the spirits of those who raised the superstructure; yea, religion is the cement which unites all the parts together. In short it may be truly said that the Bible, the statute book of Christ's kingdom, the constitution of his spiritual realm, contains such excellent sentiments upon the rights of man, and gives such enlarged and ennobling views to the human mind, that it becomes dangerous to the pretended divine right of kings, and subversive of the absolute authority of tyrants. And this truth exists not merely in theory, but rests on matter of fact, and is confirmed by actual experience.

In concluding, but little need be said by way of inference, since the different connexions and bearings of the subject have been noticed, as the different parts were examined. If the foregoing views of this subject, however, be correct, two thoughts naturally suggest themselves, on which it may be proper to dwell for a moment.

1. The subjects of Christ's kingdom stand in a very essential relation to the cause of political liberty. It has been supposed that the pious had little or nothing to do with the affairs of the nation, and that to take a part in the bustle of the political world, was contrary to the spirit of that kingdom of which they were subjects. It is true Christians have no right to enter into the intrigues of many, styling themselves politicians—they have no right to help on or connive at the barter and sale of offices, as is the practice of some. Nor is it consistent with that kingdom, which is not of this world, to seek ecclesiastical preferments and emoluments, by meddling with the affairs of state; nor to support a man merely because he is of the same religious party, or favours and supports that party. Nevertheless, in the political world they have a great work to do, and much is depending upon them. From the part which has been already taken by Christians, in promoting good government, and from the success which has thus far attended their exertions, we see the necessity that they continue in their work, until the world shall become politically regenerated. Indeed it appears to me, that all the blessings of the millennial day, so glowingly portrayed in ancient prophecy, are to be introduced in this way. The very letter of some of these predictions implies this. "And in the days of these kings," saith the Lord to Daniel, "shall the God of heaven set up a kingdom, which shall never be de-

stroyed ; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." And again, "The saints of the Most High shall take the kingdom, and shall possess the kingdom for ever, and for ever and ever." Now in what way is this to be accomplished ? Will it be by introducing an ecclesiastical government throughout the earth, and ruling the nations of this world by spiritual lords, and making all men amenable to an earthly court of conscience ? No ; in this sense Christ's "kingdom is not of this world." It will be by giving the gospel a universal spread, and a universal influence ; by introducing into all nations and into all their political operations, the civilizing, humanizing, and soul-controlling spirit of the kingdom of Christ ; and by imparting, through the principles of this kingdom, liberal views of the rights of man ; and by destroying, through the power of the gospel, all vain and dangerous ambition and lust of power on the part of rulers, and the spirit of insubordination on the part of the ruled. This work is already begun ; and begun too, as we have shown, by the "saints of the most high God." They are already beginning to take the kingdom of this world, *to break in pieces and destroy* all those despotic principles, by which the nations have been governed. And they are marching forward to greater and more glorious conquests, in the moral and in the political world. But their conquests are not like the battles of earthly warriors, "with confused noise and garments rolled in blood ;" for the weapons of their warfare are spiritual, and "mighty through God to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought, to the obedience of Christ." And when Christ reigns by the principles of his grace, over the hearts of men, controlling the minds of rulers, and directing the councils of states, and enlightening and reforming the minds of all ; when under this influence, those free institutions which have been commenced, shall have been brought to their highest earthly perfection, and shall have become universal, then shall Christ truly reign on the earth ; war shall cease ; truth and righteousness shall prevail ; "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom ; and all dominions shall serve and obey him." Such is the relation, in which the subjects of Christ's kingdom stand, to the cause of political liberty. And this very naturally leads to a second reflection.

2. Statesmen, and all concerned in civil government, stand in an interesting relation to the kingdom of Christ. If they would accomplish their object, they should act, at all times, in accordance with its principles ; feel their dependance upon its helps, and their

accountability to its requirements. For by how much the principles of Christianity are essential to good government, by so much are the agents in such a government dependant upon those principles ; and by how much it is essential to Christians to interest themselves in the affairs of state, by so much it is important, that all statesmen be Christians. In how interesting a light does this present religion to rulers ! It presses its importance upon them, not only as men, but as public men : not only in the part they act as personally responsible to God for themselves ; but also, in the part they act for community, by which they are made responsible for the good of society.

RESPECTED RULERS : In view of the importance of this subject, and its interesting relation to the circumstances in which we now are ; permit me, without a separate reference to the different grades of office, to address you with due respect, but with great freedom of speech : a freedom which you have in fact conferred upon me, by the station in which you have placed me. For the custom which you have established, of opening your legislative proceedings by a religious discourse, was never designed, it is presumed, as a mere compliment to the clerical order. Nor was it designed to give direct instruction on political subjects ; since, for this service, the gospel minister cannot, ordinarily, be supposed to be qualified. But if I have not altogether mistaken the subject, this laudable custom was introduced, for the purpose at which I have been aiming, in the present discourse ; to show the importance of religion to good government, and to impress its importance especially upon the minds of rulers. The design of your coming, first of all, to the shrine of devotion, is, that you may get your hearts so imbued with the sound principles of Christ's spiritual kingdom, and your minds so engrossed by the soul elevating truths of the gospel, that you might not, in your subsequent proceedings, be easily swayed, by personal ambition, or party spirit, or local prejudices. To all these you are greatly exposed in your present stations ; and against these you cannot be too much guarded. But what guards are sufficient, if you are not guarded by personal religion ? It is doubtless common, for men in office to look forward to the time, when the bustle of life shall be over, and its active scenes shall have gone by ; when they shall have done with office and honour, in this world, then they hope to share in the blessings of Christ's kingdom, and become partakers of the hope of the gospel ; for they too wish "to die the death of the righteous, and have their last end like his." But they ought to understand, that religion is of vital importance, in the very work in which they are engaged. This alone can give them the government of themselves, and prepare them to act with the strictest impartiality and integrity, in behalf of the public. This alone, as we have seen, can give them correct views of the rights of man, and of political

liberty. This will make their influence salutary, not only in the state councils, but in all the social circles in which they move; and this alone can fit them for a seat in the kingdom of glory. If then there is any interest in the great political and moral reform that is going on in the world; if there is any value in political liberty; if any beauty in moral virtue; above all, if there is any excellency in the kingdom of Christ; if any worth to the soul, or any thing desirable in eternal salvation, *think on these things*. The things of time are important, but only important as they stand connected with eternity. The operations of the governments of this world are important, but only important, as they stand connected with the kingdom of Christ. It appears to me, that the Most High threw out this earth, midway in the immensity of space, as a theatre, on which to make an exhibition of his gospel kingdom. Upon this exhibition, the inhabitants of the upper and nether world are looking, with great interest; for *angels desire to look into these things*, and devils tremble and rage at these displays of grace and glory. Yea, and perhaps the planets around, with their various inhabitants, take an interest in this exhibition; else why did "the morning stars sing together when the foundations of this *earthly theatre* were fastened, and the corner stone thereof was laid?" Or why did that "star in the east," as if drawn by an attraction superior to those joint forces that kept it in its orbit, leave its accustomed track, to hover over the humble cradle of Zion's infant king? What a dignity do these considerations give to the scenes that are acting here! And on this grand theatre you have a part to perform. And although the space you occupy, and the parts you perform, are comparatively small, nevertheless they are important, not only as they relate to yourselves, but to community. "Therefore being compassed about with so great a cloud of witnesses," and sharing in a work of so much interest; how important that you move circumspectly! especially since the great Manager himself is looking on, with eyes that read the secrets of the heart; and more especially, since the whole scene is fast opening up to that final catastrophe, when each "shall be rewarded according to the deeds done in the body." May you be guided by the light of truth, and blessed with every needful aid by the King of kings; and, *when the chief Shepherd shall appear, may you receive a crown of glory that fadeth not away*.

BIOGRAPHY.

MEMOIR OF MRS. ELIZABETH LIPSCOMB.

Communicated for the Magazine by the Rev. Job Guest.

THE subject of the following memoir was born in King William county, state of Virginia, April 30, 1768. Her parents, William and Jane Degge, were persons of respectable standing in what

might be termed the middle class of society, firmly attached to the forms of the then established church ; but like too many in that as well as the present day, perhaps for the greater part of their lives lived without the knowledge of sins forgiven. They were, however, careful to instruct their children in the general doctrines and principles of Christianity, as embraced in the articles and homilies of the Church of England, and as taught by her ministers : but however humiliating the reflection, it is nevertheless true, that at that day of which we are now speaking, in many parts of the country, ministers and people were alike destitute of the knowledge and enjoyment of that faith which justifies the ungodly.—Such I have reason to believe, from remarks I have frequently heard my parents make, was the state of things in the county and neighbourhood in which they were born and raised ; and continued so to be, until the Scriptural doctrine of heartfelt religion was preached, and enforced, by the ministers of Methodist and Baptist churches.

About the year 1785 the Methodist preachers first visited the neighbourhood in which Elizabeth Degge resided. She was among the first-fruits of their ministry, embraced the religion of Jesus Christ, and became a member of society in 1788 or 1789. In uniting herself to the sect that was then “every where spoken against,” she no doubt had to contend with opposition and difficulties, common to almost all who in that day became the subjects of converting grace ; but she then, as through life, found the grace of God to be sufficient.

On the 1st of Oct. 1791, she was married to Mr. John Lipscomb, of the same county and neighbourhood with herself. On the 13th of September, 1792, she bare her first-born, he who now endeavours, though feebly, to pay this tribute of respect to an affectionate and departed mother.

As my parents at their marriage possessed but little of this world's goods, they were of course dependant upon their mutual efforts to provide for the wants of their growing family ; and my father finding it inconvenient as well as unprofitable to pursue the line of business to which he was brought up in the country, removed to Washington, D. C., in 1794.

At the time of their removal from King William county, the small society that had been raised by the labours of the Methodist preachers, and to which my mother had been attached, was literally broken up, the “shepherd smitten, and the sheep scattered.” To what circumstance this was owing, I have no means of determining. The Methodist preachers had abandoned the neighbourhood, and perhaps a solitary individual besides herself was all who remained of the society, bearing the name of Methodists. The consequence was, that she removed to Washington without bringing the proper evidence of membership. This being the case, and

having come to a strange place, she did not at once go forward and claim her membership, as she no doubt would have done under other and more favourable circumstances. I believe, however, that she not only kept up the form of godliness, but preserved alive in her soul the principle of love to God ; nor did she in any degree lose her attachment to the people of her choice. She, with my father, joined the church again in Georgetown, D. C., in Oct. 1795, there being at that time no society in Washington more convenient, and of which she continued a member of unblemished character, for nearly thirty years. In 1798 my parents removed to Georgetown, where they continued to reside until January 1825, and where they raised a family of five children in respectability.

As a wife, the subject of these remarks, I am well satisfied, was not surpassed by many in the management of her domestic concerns. From the time she took charge of a family, all that industry and frugality, which were so needful to insure a continuance of the favours of a beneficent Providence as a reward of the labours of her partner and herself, were carefully kept in view, and practised in the management of her house affairs. As far back as I can correctly remember, (which is about thirty years,) no care, no labour or fatigue, that her strength would permit her to undergo, was thought by her too much, to promote the interests of her family ; and even after her bodily strength was so far prostrated that she could not attend to the more active affairs of the family, such was her anxiety to redeem time, that when able to sit up, she might generally be found with some light work in her hands, such as knitting, &c. In addition to the remarks just made on this part of her character, I only observe, that possessing naturally a good temper, and adding to this the religion she lived in the enjoyment of, she made an affectionate, agreeable companion, and just such a one as her husband needed to bear up his hands while contending with the common difficulties of life.

As a parent, I also say unhesitatingly that my dear departed mother had but few equals. While I review the years that have passed by, and gone into eternity, I find my bosom swelling with sensations to which my tongue cannot give utterance, nor a pen of the readiest writer description. I look back and fancy myself in infancy, childhood, and passing through the slippery paths of youth, and with the same view I associate the watchful eye, the tender care, the unabated anxiety of an affectionate mother, continually about my ways, that I might not run into the baneful and destructive paths of vice. Glory to God, that she lived to see her labour of love rewarded. She was indeed careful to instruct all her children, as they arrived to years of understanding, in the fundamental doctrines of the Christian religion ; such as the fall of man, his restoration through our Lord Jesus Christ, the certainty of a judgment to come, the reward of virtue, the punishment of

vice, &c. These doctrines, with the precepts of the gospel, she was careful to instil into the minds of her children. But how frequently have we heard the complaint made, that a majority of children composing the families of professors of religion, are worse than those of irreligious parents. We must admit, that there is too much truth in the statement. And why, we ask, is this so? May not a satisfactory answer, in most cases, be found in the circumstance, that parents are not always as careful as they should be, to back and support, by the irresistible argument of holy living, the precepts they give their children?

That this was not the case with my departed parent, I am bold to declare; for while she said to her children, "You should do thus," or "You ought not to do so and so," she did not, by her example, contradict her advice, and thereby destroy the effects those religious instructions were calculated to produce. Her professions as a Christian, her admonitions as a parent, and her life as a disciple of Jesus Christ, all harmoniously went hand in hand; and through God's goodness and mercy, she lived to see three out of five of her children the subjects of converting grace, and members of the M. E. Church: one a preacher of four years' standing in the itinerant connexion, another a leader and steward of the society of which he is a member, and a third a private member of respectable standing: and, thank God, we are not without hopes of yet seeing the other two of her children, in answer to prayer, brought into the same fold. But she was not only careful for the souls of her children, but also for their bodies, that they should be clean and neat, and as far as her limited means would permit, of genteel appearance; but she was never in the habit of trimming them off, while under her control, in the common frippery of the day; in which (alas for us as a society of professing Christians!) too many parents are seen indulging their children: but being plain herself, she brought up her children in plainness, and her example, in this respect, has not been without its influence. If in her general conduct she erred as to the management of her children, it was in being indulgent; and that she was so, I do not pretend to deny: but yet think it safe to assert, that she did not run into a fatal error in this respect. Seldom did she resort to the rod of correction; her most effectual remedy was love, and this did she frequently administer successfully.

As a member of the Methodist Episcopal Church, she was steady and regular in her attendance to all the means of grace in use among us, that health, strength, and such social or domestic duties as could be dispensed with, would permit her to be found in the use of; and in Christian experience, as far as I have been capable of judging, her enjoyments were of a regular and solid character. She did not seem to be the subject of those ebbs and flowings in religion, like some I have known, sometimes spar-

ing aloft from all terrestrial objects as in a chariot of love, and then in a short time plunged into the depths of fear, dismay, and uncertainty: no, her experience was not of this kind. She seemed to move on like the deep and steady current, not to be stopped in her course by the common oppositions with which Christians have to contend. For the last few years of her life, such were her afflictions, that it was but seldom she could reach the sanctuary of the Lord where she was wont to worship, though but a short distance from her residence. This inconvenience was in some degree remedied, by having become a member of the class that for some time had met at her house; yet it was frequently the case, that her bodily strength was so far prostrated, that she could not get from one room into another. Here I was called to the discharge of a duty, of which none but those who have been similarly situated can form any just conception. The duty of a class leader is at all times weighty and responsible; but it certainly becomes a much heavier cross, when it is the duty of the leader to approach a parent of many years' standing in the kingdom and patience of Jesus Christ, and one so afflicted as to carry conviction to the mind, that the "silver cord will soon be loosed, and the golden bowl broken." When spoken to in class, in the general, she had but little to say; but that little was sufficient to inform those uniting in worship, how matters stood between God and her soul. A favourite and very common expression with her was, "I feel that my God has not altogether left me to myself; I feel as if he will not forsake me:" and sometimes would speak of her hopes and prospects beyond the limits of time, in a satisfactory and encouraging manner.

To the members of the society in this place, generally, she was personally and well known; but to many of her female friends and acquaintances, in particular, will her name long be remembered with grateful sensations, for those offices of kindness and attention which it was her delight to render, and that too, frequently, in the most trying and critical situations. It was only necessary to know her services were wanted, by this neighbour or that friend, and whether at the midnight hour or not, or whether the weather was pleasant or otherwise, were inquiries that did not enter her mind on occasions of this kind: was it necessary, would health and strength permit, the call was at once obeyed. It was in the discharge of what she conceived to be a duty of this kind, that the foundation of that disease was laid, which caused her so much suffering, and finally removed her from time to eternity.

Having received information that a sister, who resided in Montgomery county, Md., about 22 miles from Georgetown, was in a low and declining state of health, she at once determined to visit her,—and accordingly left home in a cold and unpleasant night. This ride, the fatigue and exposure she underwent while administering to the wants of her sister, (whom she did not leave until her

eyes were closed in death,) fixed upon her lungs a cold, which resulted in a decline, of which she died.

In the fall of 1824 my father conceived it would be to his advantage to remove to the country; he accordingly made arrangements, and in January, 1825, removed to Prince William county, Va. This was truly an afflicting circumstance to my mother, as she could take but one of her children with her, and was to leave that society, with which she had so long been in the habit of worshipping God, and that circle of acquaintances that an interchange of friendly visits for years, had rendered so dear; and a probability of being cut off from an enjoyment of all the means of grace, save the devotions of the family and closet: but she sacrificed, without objection, her feelings in this matter, to the interest of her husband. Being weak and much reduced, she was scarcely able to sustain the fatigues of a short journey of only 35 miles, which took the better part of two days, though in a carriage.

For a few months, however, after having reached her new residence, her health was much improved, and we began to indulge the hope of seeing her again restored: but as the summer approached it was soon discovered that our hopes were delusive. In July and August my family spent some time with her, and when they returned she once more, and for the last time, visited Georgetown. She spent the balance of the summer, and part of the fall with us, her health being much as usual, except gradually declining.

In the latter end of October she returned home. The day proving to be very windy and unpleasant, she caught fresh cold; the consequence was, a violent sore throat, from which she suffered much, and a total prostration of the little remaining strength she possessed. She was, of course, confined to her bed, from which she never rose after, only as assisted. In this state of suffering did the last winter and part of the spring pass away with her. But in all this she was never heard, I believe, once to murmur or repine at the dispensations of Divine Providence.

In March last, in company with my sister, her husband, and my wife, I paid the family a visit. We found her much reduced, her voice nearly lost, (not being able to speak much above a whisper,) and almost continually disturbed with a cough. When I entered the room, she looked at me with an expression of countenance I shall never forget, and said, "I have been brought to what I little expected; I should have been willing to have died, and not seen one of you again;" by which I thought she seemed to say, "dear as you, my children, are to me, such have been my sufferings since I saw you, that had it pleased my heavenly Father to sign my release without the pleasure of seeing you again, I should have been perfectly satisfied."

We spent what time had been allotted, and prepared to return; we took leave of her, (all except my sister, who remained,) but

her sighs and tears seemed prophetically to say, "We part to meet no more on this side Jordan;" and so indeed it was; for before the time arrived at which I had intended to have seen her again, "the silver cord was loosed." I had looked forward to the hour of her departure, as one in which I should be permitted to witness the triumphant effects of the religion she had for so many years professed and enjoyed: but not so, for when the fatal change did take place but little notice was given.

For some days she seemed to be conscious that the time of her departure was at hand, and "having loved her own, she loved them unto the end." Said she, "Give this piece of old family furniture to my son —; such and such things to my little grand daughters —:" and in this composed manner did she proceed to dispose of those little affairs she wished distributed among her children, as the dying tokens of her love for them, and then patiently waited for the hour of dissolution.

On Friday morning, the 14th of April, it was evident to those with her, that the moment of her exit could not be far distant, and towards the middle of the day there remained no doubt but that death had commenced his attack, which her emaciated frame could not long resist. An hour or two before her spirit fled, her aged sister, who had lived in the family for some years, asked her if Jesus was still precious. "Oh, yes," said she, and made an effort to clap her hands in token of victory, but could only rub her knuckles together, death having already seized upon the extremities; and at the same time added, "Tell my dear Johnny never to rest until he gets religion." About this time brother Lewis, a local preacher who lived at a short distance, entered the room, and in this trying hour asked her several questions as to her prospects of eternity; all of which she answered as strength would permit, with readiness and satisfaction. From brother Lewis I have had the pleasure to receive an account of the closing scene, which is subjoined in his own language.

"I visited mother Lipscomb in her last moments, and shall ever have reason to thank God for the precious feelings which I enjoyed on that occasion. To see a happy saint leaving this vale of tears and sorrow, with such resignation, such composure, and sweet tranquillity of mind, was truly encouraging: she plainly evinced to all around her, the great value of religion, and the sure and certain prospects before her of a bright inheritance at God's right hand. She expressed her regret at not being able, in consequence of her great debility, to praise her Saviour; but spoke in soft whispers, and exhorted her youngest son to get religion, be faithful, and meet her in glory. I entered the room just in the moment of this interesting scene, when taking a seat on the bedside, she tenderly and affectionately pressed my hand. I asked her how she felt; she answered, 'happy.' I asked her if she felt that Jesus was with her; to which she replied, 'Yes, yes.' I then commenced singing, 'Why should we start and fear to die?' &c. Her

mortal tenement was now evidently struggling with the king of terrors, and nature seemed to be quitting its last hold on all sublunary things ; yet her countenance was truly delightful. Her sister asked her about this time if she wished to join in prayer ; to which, with much apparent delight, she replied, ' Yes.' I then called the friends to prayer : my feelings now, notwithstanding the solemnity of death, were sweet indeed ; and rising from our knees, I exhorted the friends to feel encouraged, and reminded them of the great proof before us of the sure and certain fulfilment of all the promises of God to those who hold out to the end ; and particularly exhorted them to let us covenant with God afresh, and double our diligence that we might meet her in glory. I then addressed myself to her, and said, ' Mother Lipscomb, God being my helper, I will meet you in glory.' She appeared to be unable to speak, but caught my hand, and looking earnestly at me, her countenance beamed with sacred joy, and seemed to say, ' Remember this promise.' Time can never erase the impression made on my mind. The friends that were present then joined in singing ' My hope, my all, my Saviour, thou,' &c ; when she became so calm and tranquil that we supposed she was perhaps about to remain longer with us ; but a few moments convinced us that it was only that serene sunshine which brightens the Christian's way through the valley and shadow of death, when the pleasing messenger arrives to tell them that Jesus is ready to receive them ; for Heaven now attested its claim, and called its own away."

Thus closed, in triumphant hope and sweet assurance of blest immortality, on Friday, April 14th, 1826, about two o'clock P. M. the life of Elizabeth Lipscomb.

Her remains were brought to Georgetown on the Sunday following, and interred in the Methodist burying ground ; and although the notice given was of an uncertain character, many of her friends and acquaintances waited at my residence until we arrived with the corpse, thereby expressing an anxiety to pay the last tribute of respect in their power to departed worth.

To all who love our Lord Jesus Christ it must be gratifying to know, that those who put their trust in him shall not be confounded, even in the trying moment of dissolution : but surely it is doubly encouraging to see an aged parent, who has exemplified in life, *prove* in death the power of divine grace to save.

From a brother of high standing in the itinerant ministry I lately received a letter, in which he adverts, though but in few words, to the life and death of her above presented to view. These remarks were made without any expectation of ever meeting any other eye than my own ; but as this brother was stationed in Georgetown in 1821 and '22, and of course had an opportunity to know, from personal acquaintance, as well as learn from others, something of the true character of the subject of this memoir, I therefore present an extract, designed to corroborate the above statements :

" The account of your dear mother's departure to a better life is what

I expected to hear. She lived to God, she died to God; all is well. Now, my dear brother, feel that you have an additional tie in heaven, and follow her to regions of rest and glory."

Yes, glory to God, "*all is well.*" I do "feel that I have an *additional* tie in heaven;" and while waiting in hope of uniting with her in magnifying the riches of redeeming love in a blissful immortality, I draw consolation from the reflection, that it may please my heavenly Father to commission her departed spirit to be my guardian angel while left to contend with the difficulties of life: for, of the angels of God the great apostle of the Gentiles declares, that "they are all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

MISCELLANEOUS.

SACRED CRITICISM.

Ευαγγελιστής, *Evangelist.*

IN the preceding number of the Magazine, an attempt was made to ascertain and fix the meaning of the word *Επισκοπος*, which our translators have most generally rendered *bishop*, sometimes *elder*, but less frequently as it should have been, *overseer*, according to its radical import. From the meaning affixed to the term, and from its use in the sacred Scriptures, it seems natural to infer that it represents an order of ministers in the Christian church, essential to its primitive character, to its prosperity, if not to its existence. This seems to be very generally admitted. But whether there was an order *above* this in the Christian ministry, considered of vital importance to the existence and primitive character of the church, is a question of some controversy, and therefore does not admit of so easy a solution, especially if we look at the church at any period after the days of the apostles.

That these latter exercised an authority* by virtue of their office,

* It is not contended that the whole power of the church, legislative and executive, concentrated in the apostles; but

considered in connexion with the extraordinary reformation which attended their labours, over the whole Christian church, elders, deacons, and private members, cannot, we think, admit of any rational doubt; but whether they left any immediate successors claiming the same authority, may admit of honest doubt, as it seems to be a position not susceptible of proof equally satisfactory and certain. We are inclined to think, however, that there was an order in the ministry, if not exercising the full powers of the apostles, yet very nearly resembling them in their ecclesiastical functions, at least for a time after the apostles took their departure to the enjoyments and rewards of heaven. Whether they derived this authority, *ex officio*, as long as they lived, in consequence of being especially set apart for this work, or whether from temporary appointment, it appears that they did exercise some sort of a general superintendency over the whole church.

only that they were considered as superior officers in the church, to whom the others were subordinate.

These superintending officers we believe were called *Ευαγγελιστοὺς*, evangelists; which word is derived from *εὐαγγελίζω*, and this from *εὖ*, well, good, and *αγγέλλω*, to reveal, to tell, to deliver a message or news, hence good news, which is considered a literal translation of our word *gospel*. An evangelist, therefore, is one that reveals or publishes good news, or delivers a good message. In reference to this radical meaning of the word, the writers of the four Gospels are called *evangelists*, because in them were revealed and delivered unto the church the good news of the Saviour's love in the redemption of the world, and that system of truth with which He blessed mankind. Hence these writings themselves are called the *εὐαγγέλια*, the good messages of *Matthew, Mark, &c.*

From an examination of the several places in the sacred Scriptures where this word occurs, we may determine, not only its radical import, but also, what were the duties of those it was intended to designate. Though it is not of frequent occurrence in the holy Scriptures, yet where it does occur it seems to be used in an emphatical and definite sense. In Acts xxi, 8, *Philip*, who was one of the seven set apart by the apostles to distribute the alms of the church among the poor widows, is called an *εὐαγγελιστής*, evangelist; and from the account we have in Acts viii, it appears that Philip became a very successful itinerant preacher of Christ, which no doubt contributed to raise him to that eminent station in the church occupied by the evangelists.

But the question seems naturally to arise here, whether this term is used to designate an officer different from or superior to an elder or overseer. If we allow, as it is

believed we ought, that an *elder*, according to the ordinary or most usual application of that term, had the oversight of a single congregation, and that his charge was restricted to that only, it will follow that the work of an *evangelist* was somewhat different, as the latter unquestionably itinerated at large, and exercised a general superintendence over that part of the church where he principally laboured. Though our chief dependance for correct information on this subject is on the sacred Scriptures, yet we may derive some help from the early writers of the church, as they undoubtedly must have understood the language of Scripture in relation to this subject, having seen it exemplified in practical life. The following quotation from Eusebius, the first ecclesiastical historian whose history has come down to us, will throw considerable light on this subject.

"Among them which were then famous was *Quadratus*, (together with the daughters of Philip) to have been endued with the spirit of prophecy.—And many other also at the same time flourished, which obtaining the first step of apostolical succession, and being as divine disciples of the chief and principal men, builded the churches every where planted by the apostles; and preaching and sowing the celestial seed of the kingdom of heaven throughout the world, filled the barns of God with increase. For the greater part of the disciples then living, affected with great zeal towards the word of God, first fulfilling the heavenly commandment, distributed their substance unto the poor, next taking their journey, fulfilled the work and office of evangelists, that is, they preached Christ unto them which as yet heard not of the doctrines of faith, and published earnestly the doctrines of the gospel. These men having planted the faith in sundry new and strange places, ordained there other pastors, committing unto them the tillage of new ground, and the oversight of such as were lately converted unto the

faith, passing themselves unto other people and countries, being holpen thereto by the grace of God which wrought in them."—Eusebius, lib. iii, cap. 33. Dr. Hanmer's translation.

In lib. v, cap. 9, speaking of the zeal and attainments of *Pantænus*, he says,

"He is said to have shewed such a willing mind towards the publishing the doctrines of Christ, that he became a preacher of the gospel unto the eastern Gentiles, and was sent as far as India. For there were I say, there were then, *many evangelists prepared for this purpose*, to promote, and to plant the heavenly word with zeal, after the guise of the apostles."

There are two things specially observable in these quotations from Eusebius. The first is, that these primitive evangelists were itinerating ministers, taking, as the author remarks, "the first step of apostolical succession," and labouring "after the guise [or manner] of the apostles." It would appear, therefore, from this statement of their peculiar work, that these itinerating evangelists were considered to be the successors of the apostles, in the great work of evangelizing the world; and that, in these primitive times, those high officers in the church, so far from being idle loiterers, did the work of missionaries, planting the gospel "in sundry new and strange countries." That they were not, however, mere missionaries according to the modern acceptation of this word, appears, secondly, from the fact, that they "*ordained* other pastors," (as Titus was required to do at Crete,) "committing unto them the tillage of new ground, and the *oversight* of such as were lately converted unto the faith." This work of *ordaining* other pastors, we believe is not done by those now denominated by some churches, evangelists; but they are employed merely as missionaries to

travel within certain prescribed limits, to preach the gospel, not always "in new and strange countries," but frequently in older settlements, where churches are already gathered; and have no special oversight or government of the church. These ancient evangelists seem to have been of quite a different character, not only taking the lead as pioneers in the great work of reforming the world, but also setting the churches in order, ordaining overseers of the flocks of Christ, exercising a sort of general superintendency throughout the whole range of their labours.

Allowing this to be a just and accurate view of this subject, we may safely infer that Timothy and Titus should be ranked among these primitive evangelists. This seems the more probable as to the former, from the exhortation of the apostle Paul to him, *εργον ποιησον ευαγγελιστου*, "Do the work of an EVANGELIST, make full proof of thy ministry," 2 Tim. iv, 5. This exhortation acquires redoubled force, as being addressed to such an officer as we have supposed, from what the apostle subjoins in the following verse; "For I am ready to be offered up, and the time of my departure is at hand." It seems the aged apostle, under the influence of a strong desire to have the church well provided for after his departure, wished Timothy to furnish full proof of his ability to govern, of his willingness to stretch the line of his itinerating ministry into new and strange countries, where he must "endure hardness as a good soldier of Jesus Christ;" that when the apostle should be "offered up," he might confidently commit to Timothy the sacred deposit which Christ had committed to him, that the work of God might

be carried forward, and the church prudently and scripturally superintended. These were the men who astonished the world by the magnitude of their labours, who shook the nations by the power of that eloquence which was the effect of divine inspiration, and which laid the foundation of that beautiful superstructure which became the joy of the whole earth.

Perhaps our readers may perceive some points of resemblance between those primitive evangelists, and some modern bishops, all except in the name; and though we think it desirable to retain as nearly as practicable, a *nominal* resemblance to the primitive church, yet we think an identity as to the thing

itself is of much more vital importance. Those who can take shelter under the wing of the apostles, and claim a kindred with their earliest successors, in consequence of imitating them in their labours and sufferings, may rest secure whether they are called by the same name or not. But how disgusting to see a man boasting of his apostolic authority, and priding himself on being in the line of primitive succession, while no one "mark of an apostle" is to be found in him, either in spirit or practice. As "the mind makes the man," so it is the experience, the disposition, the sacrifices, the labours, and the success, which make the *apostle, the sent of God*.

OBSERVATIONS ON A FUTURE STATE :

In a Letter to Dr. Adam Clarke.

MY DEAR FRIEND: Having been confined for six weeks past, partly to my bed, and mostly to my room; I was led to reflect on many things respecting the present as well as a future state: some of which I take an opportunity of mentioning to you, that, after considering them, you may reject or approve as you think fit.

I never was fond of controversy; yet I think every one has an equal right to give his opinion: but he should beware of wresting the Scripture merely to favour a particular opinion. This I abhor in any sect or party, let their tenets be what they may. My wish is, that TRUTH may be established, on which side soever it may lie.—Again, to quibble upon words, or to use a term in any other than the generally received acceptation of it, is disingenuous in Christians, and unbecoming even in honest heathens.

I grant, that the wisest men on

earth know only *in part*; and that there are such heights and depths in the ways of God as even angels cannot yet fully fathom: and no doubt God will display to his creatures more and more of his wisdom and love for ever and ever. So that there will be still room, not only for men but angels too, to acquire more knowledge to all eternity. But, if men should spend their strength, time, and labour, in contending about what *may be* in future ages, or what *may have been* at the time of the flood, or any time since; and should they, in supporting their favourite opinion, slacken their pursuit after personal holiness in the present moment, they would be losers, even supposing their conjecture or opinion should turn out to be true. They may spend much time in demonstrating or investigating some mathematical proposition; or they may contend about speculative truths; yet all this may not promote

holiness in the soul. All agree that holiness is absolutely necessary; though they differ as to the time and mode of acquiring it.—The old heathens believed that the souls were to be exposed to keen piercing winds, or frost, or be dipped in a great river, in order to be purified: and I think that some modern purgatories are a little akin to this opinion. But let us pursue HOLINESS, in order to attain it in the present life; and not run the risk of obtaining it in some distant age, by passing through a purgatory, or after having suffered excruciating torments for a long time in hell.

I have been lately considering the word *hades*, which in our English Bible is most commonly rendered *hell*. It is well known that some words change their signification in most languages, even in the space of one century; and this word *hell* (which is of Saxon or German derivation) signified two or three hundred years ago, something *covered*, *concealed*, or *invisible*; and therefore at that time might have been the best translation of *hades* that our language could afford. But, as *hell*, in its modern acceptation, means generally the place of punishment or torment for the wicked; I think *hades* is a distinct thing; and I consider it to mean chiefly in the New Testament, a *state*, rather than a *place*; i. e. the state of the dead, or state of separate souls, or the invisible world. The spirits of the righteous and the wicked may both be in *hades* at the same time; yet one is in a place of happiness, the other of misery. This was the case with the rich man and Lazarus. They were both in the state of separation; but one was in a place of torment, the other in Abraham's bosom, (a term used by

the Jews to signify a place of happiness.) I believe *hell*, in our modern acceptation of it, is equivalent to Tartarus among the ancients; and paradise answers to their Elysium. They believed that the souls of the wicked and the good were both in *hades*, after departing this life; but the former were in Tartarus, or Orcus, (a place of torment,) while the latter were in Elysium, (a place of happiness.)

That *hades* is distinct from *hell*, appears evident to me from Rev. xx, 14, where it is said that death and *hades* were cast into the lake of fire: but it would be absurd to say that hell was cast into hell.—There will be no *hades* (a state of separation) when there will be no more death: but the lake of fire (i. e. a place of torment) will exist, when death and *hades* are no more. Peter (Acts ii,) speaking of the resurrection of Christ, quotes the 10th verse of Psalm xvi, and applies it to Christ, shewing that he was really in the state of the dead, that his soul and body were separated for a time, but were reunited, and therefore he rose from the dead. His soul was in *hades*, but was not left there; and his body lay in the grave, but was not corrupted. Christ said to the thief on the cross, "This day shalt thou be with me in paradise." We are not to consider the invisible world as at a *distance*: it is here, it is every where; therefore I understand that passage in the Creed, and in our third Article, thus; I believe that Christ departed into *hades*, (the invisible world, or state of the dead;) that is, that his soul and body were really separated for a time, as ours shall be.

In the Old Testament, indeed, *hades* is given by the Septuagint, as a translation of the Hebrew word *sheol*, which most commonly signi-

fies the grave, and is so rendered in our common version. See Gen. xxxvii, 35 ; xlii, 38, and various other places. But in the New Testament, I think it is generally to be understood, as abovementioned, the state of the dead, or the invisible world : only in a few places it may, metaphorically, signify ruin or destruction ; as when our Lord saith of those cities which would not receive him, notwithstanding his miracles, that they would be brought down to *hades*, i. e. be demolished or become desolate.

The word used in the New Testament to signify *hell* (considered as a place of torment) is *gehenna*. This term was formed by the Jews from a place called the *valley of Hinnom*, on the east side of Jerusalem, where idolaters of old sacrificed their children to Moloch, and caused them to pass through the fire. Afterwards they threw into it filth and things to be consumed by fires which were kept there constantly burning. Hence the term *gehenna* was used by them to signify the place of punishment in another world, in allusion to the perpetual fires kept up in the *valley of Hinnom*.

There is another phrase, which occurs in Eph. iv, 9, viz. *the lower parts of the earth*, which some would strangely pervert to mean *hell*, or the place of punishment for the wicked. It occurs in several places of the Old Testament, by considering and comparing of which we may understand the sense of it in the Hellenistic Greek of the New Testament. In Psa. lxiii, 9, it means the *grave*, or state of the dead. In Psa. cxxxix, 15, it signifies the *womb*, which David compares to the grave, a secret place, where he was formed and shut up as a body in the grave. But it

would be absurd for him to say he was formed in hell. In Isa. xlv, 23, it signifies the *valleys* ; where the prophet, in a beautiful prosopopœia, calls upon the mountains and vales, and trees of the forest, to break forth in praise to the Lord. Sometimes it signifies, metaphorically, humiliation and destruction. So the kings of Assyria, Persia, and Egypt, are said to be brought down to the nether parts of the earth, i. e. to a state of humiliation and destruction, by reason of their pride and haughty conduct. See Ezek. xxxi, 14, 18 ; xxxii, 18, 24. The desolation or destruction of Tyre is also foretold, and expressed in similar terms, in Ezek. xxvi, 20. A phrase of the same import occurs in Matt. xii, 40, viz. *the heart* (or inner part) *of the earth*, which plainly denotes the grave ; where Christ foretold that he himself would lie for three days, in like manner as Jonah had lain for the same length of time in the whale's belly.

From comparing all these passages together, I understand the apostle, in Eph. iv, 9, as speaking either 1st, of Christ's humiliation when he descended from the highest heavens to this nether world, became incarnate, and did not despise the virgin's womb : (see John iii, 13 ; vi, 33, 38, 42 ;) or 2ndly, his descending into the grave and state of the dead. For the apostle interprets the psalmist, (Psa. lxviii, 18,) and concludes, that when David foretold Christ's glorification or ascension into heaven, he did also foresee his humiliation or descent to the earth.

Another thing, which I lately reflected upon, was an assertion of a person about four months ago, who in the course of conversation said, that Adam, in the state of innocence or when created, was in-

capable of improvement. This I denied; and the substance of what I then said, I here repeat for your consideration.

It seems to be the design of Divine Wisdom, that all things, especially intelligent beings, (however good when created,) should be capable of improvement, or a progression from a less to a more perfect state. All nature proclaims this. But that thing or being which is incapable of improvement, must be no other than God: therefore I conclude that God could not create a being incapable of improvement; else he would create a being like himself, which is impossible and absurd. Angels are gaining more knowledge, getting clearer views of the Deity, and the displays of the divine economy, and will ever do so: i. e. they are in a state

of improvement, and approaching nearer to the Deity: but as He is infinite, and perfect in every respect, they may advance nearer and nearer to him, and comprehend more and more of his ways to all eternity. I conclude then that Adam likewise might have improved, if he had not fallen. That he and his posterity may, through Christ, rise to a higher degree of felicity than what he enjoyed in Eden, I grant, and I rejoice in the belief thereof: yet still this does not invalidate my argument; nor doth it corroborate the above assertion, that "Adam was made incapable of improvement."

If you have any objection to the above thoughts, I beg you to mention it freely to your affectionate friend,

JAMES CREIGHTON.

London, Jan. 20, 1798.

STRUCTURE OF THE HUMAN EYE AND EAR.

By the Rev. Daniel M'Allum, M. D.

Addressed to the Editors of the Wesleyan Methodist Magazine.

IN the following essay I attempt to describe, in familiar and popular language, the anatomy and physiology of the organs of vision and hearing, and then to draw out those views of the character of God, which the subject suggests.

Though Paley has already pursued the same line of remark, with a richness of phrase and a perspicuity of style almost unequalled, still the writer thinks that something may be added to his descriptions, which that great man, either from want of practical knowledge in anatomy, or from regarding more copious illustration as unimportant to his argument, did not adduce. My argument is one of a somewhat different structure and bearing. The argument of Paley, as every one knows, is to prove the existence of God, and to infer the

character of the Divine Being from the appearance of design observable in all his works; but without reference to revelation as sustaining his proofs. The remarks I am to offer, have no such lofty aim; but, assuming the unquestionable certainty of revealed truth; assuming, especially, the existence, the supremacy, and other perfections of the Godhead; I am to take the structure of the organs of sight and hearing as two admirable illustrations of what the great Creator is, in so far as his character may be inferred from his works, mutilated and reft of original excellence, as by the fall they acknowledgedly are.

THE ANATOMY OF THE EYE.

The most interesting facts are, the position, the means of protection and conservation, the instruments of motion, and the formation

of this exquisite organ ; an organ which we would almost venture, though with feelings of reverence and humility, to call the chief of all the material works of God.

The position of the eye. To render it subservient to its uses, it must be defended with care, and yet be in a conspicuous situation ; it must be prominent, and yet be protected ; to have the sensibility required, it must be of a delicate construction ; and to command the range of visible objects, it must be elevated as much as may be above the ground ; and, if thus delicate and thus exposed, much provision must be made for its defence.—Accordingly we find this to be the case. It is placed immediately below the forehead, (the roof of the skull stretching to the upper margin of its window,) and as nearly as possible to the brain ; possibly, that not a moment may be lost in the communication between the organ and the intellect, the agent and the principal, the part which receives the impression of visible objects, and the soul which, in some mysterious way, is informed by such impressions of what is going on without. The rapidity with which the communication is made baffles all calculation. In reading, for instance, perhaps every letter of every word is separately conveyed in the form of its image to the eye ; at all events every word is thus distinctly communicated ; for it is manifest, our whole attention is consecutively turned to every word. In reading privately, what a multitude of words are received by the mind in the course of a single minute ! Such despatch in bringing and carrying is far beyond what could have been anticipated, if we had first been promised an organ of sight with a general understanding of what such an organ could

do for us, and then had received the boon.

Fancy never could imagine, with satisfaction to itself, another position for the eye ; and it is blasphemy to suppose it could find a better. Even in this matter we perceive the divine wisdom ; and it is exhibited in characters so large and so legible, that he who runneth may read.

Look next at the provisions made for the defence of the eye. It is lodged in a funnel-shaped cavern of bone, called the orbit. The funnel is composed of portions of seven different bones ; three of them belong to the skull, and four belong to the face. The bones of the skull are those of the forehead, constituting the upper margin of the orbit ; another bone which is found within the skull, and stretches across, like a shelf, from one temple to the other, and whose shape has been compared, with some propriety, to a bat with expanded wings—this bone in its course constitutes a segment of the orbit : then there is a contribution to the orbit from a square-shaped bone lying at the root of the nose. The upper jaw bone yields a tributary portion, the cheek bone on its upper surface constitutes a part, the palate bone furnishes a contingent, and what is wanting to the completion of the orbit is supplied by a small bone which separates the nostril from the orbit, but which has not yet received a popular name. The orbit derives great advantage from this its peculiar construction. It is more firm and more dense than otherwise it could be. Every bone is another stone in the arch, supporting and being supported ; and an injury done to one part less easily extends to another. The bones, besides effecting the protection of this exquisitely sensible organ, give, as we

shall see, a fixed attachment to the muscles.

But if so delicate an organ were allowed to rub on its unyielding shell, it must have been irritated and injured. To guard against this, there is a cushion of fat, which in the living subject is fluid, and confined in cellular membranes, and this lies at the bottom, and for some distance sheathes the sides of the orbit. During their inactivity the muscles themselves contribute to the ease of the eye ball.

We come next to inquire how the eye is protected from without. There are the eaves of hair called the eye brows, growing in an almost semicircular ridge at the verge of the forehead. Perhaps the figure of the ridge is only the segment of a semicircle, and we observe that it inclines downward as it approaches towards the temple. By means of the eaves the drops of perspiration as they trickle down, are thrown off before they reach the eye, and for this purpose each separate hair bends outward and downwards. The perspiration is thus conducted to the top of the cheek, and away from the spot where it might occasion pain or inconvenience. The eye brows serve also to moderate the light, as we perceive by our involuntary contraction of them on a hot summer's day; and their corrugation, in which the arch of the brow is broken and thrown into disorder, is expressive of displeasure, and the unbroken and uniform contraction of the ridge is a mark of deep and labouring thought. The eye brows moderate the light, but the ball needs a covering by which to shut out at pleasure the impression of visible objects altogether, otherwise it were unsafe, if not impossible, to go to sleep. To furnish a means of excluding the light, the eye lids

were granted. These are window shutters of an admirable construction. They are not formed of bone or of horn; for however proper these might be for defence, they would be incapable of the rapid motion that is required, and the friction of their motion would have been distressful to the organ. They are not mere expansions of the skin; for these would be too lax, and would be blinds or curtains without the ready means of being drawn up; and before the eye could be adjusted for contemplating any object, the object might have passed away; the most manifest danger and inconvenience would have been the inevitable consequence of such a construction. They are formed of a substance neither so hard as bone, nor so lax as skin; it may be called semi-cartilaginous. It consists of semicircular rings extending from one angle of the eye to the other, having an integument of skin without, like a window curtain drawn over Venetian blinds; and it is covered with a smooth impalpable skin on the inside, which immediately slides over the surface of the eye.

To prevent the eye lids from sticking either to each other or to the ball, they are furnished with minute glands that exude a fine oil which answers this purpose. Then again, for farther protection, we have the eye lashes on the margin of the eye lids. These serve directly the purposes of shading the light, of entangling an insect, and incidentally of ornamenting the window of the soul with a beautiful and appropriate fringe.

These are not all the matters to be contemplated and admired. The transparency of the organ is necessary for its uses, and how shall this be maintained amid all the floating particles of dust around us, some

of them too minute for observation or avoidance. For this important end there is an organ at the external angle of the eye, called the lachrymal or tear-producing gland; every moment it throws out a small quantity of water, which the action of the eye lids gently presses over the whole surface of the ball, and thus every instant accidental pollution is carefully removed, and whatever could soil the pure transparency of the ball is washed away. Now comes the question, How shall this fluid be conveyed away when it has answered its purposes? The provision of the God of Nature for this end is truly admirable. At the inner angle of the eye there is a small opening, leading to a grooved channel through the lachrymal bone, which channel opens at its farther extremity into the nostril; this opening at the inner angle is lower than the gland at the outer angle, and hence the tears flow towards it, and they are directed into it by a few hairs which shoot out from beside the aperture. The tears are exhaled from the inner surface of the nostril in the form of vapour. Look in passing at this farther provision for the transparency of the eye ball. It must be nourished with blood for the sustenance of its animal substance, but red blood would disfigure and discolour the ball; accordingly the vessels are of so minute a calibre as that in a healthy state the red particles are denied admission, and it is only in disease that they are admitted. Inflammation, intolerance of light, and pain, are the consequence. Only one farther particular remains to be mentioned, and that is, the provision that is made to guard against an insect or other extraneous body insinuating itself within the eye lids, and to the back of the orbit, where its intru-

sion might be fatal to vision. The inner covering of the eye lid proceeds backward to the margin of the anterior hemisphere of the ball, and thence is reflected, being perfectly transparent in its duplicature, over the ball whose outward covering it is, and thus at the edge of the lid, there is within a doubling of the membrane, and thus nothing short of the violence that would rupture this coat of the eye could force any substance beyond that line. We have contemplated the eye as a ball securely lodged, and next proceed to state by what mechanism its manifold and delicate motions are effected.

It has six muscles, four of which are called the straight ones, and two the oblique. They are fixed at one of their extremities into the bony orbit, at the other into the ball; that which is fixed into the upper part of it is called the muscle of pride, from an idea that its action expresses that sentiment; the muscles whose attachments are to the lower part of the globe and orbit expresses humility. There is a muscle at each side for moving the ball laterally. The outer oblique muscle is of considerable length, and doubles by its tendon through a pulley, and is inserted in the middle of the eye ball; the short oblique muscle is directly opposite in situation and action, and is a very short one. The combined action of the straight muscles is to fix the eye, the successive action to roll it. The action of the oblique muscles is, as their name imports, to give a slanting direction to the ball, and the mixed actions of the different muscles give all the variety of movement required. The straight muscles compress the ball, when acting collectively, and render it more convex; their relaxation renders it less so. The globe is thus

endued with a vast power of adapting itself to any direction, and to any distance, within a certain range in which visibles can be contemplated. The bodies of all the muscles are behind the ball. Thus long we have dwelt on the out-works of this wondrous mechanism, and now advance to the inner chambers of the eye. Its walls are composed of three coats; the first is that doubling of that inner skin of the eye lid, whose place, transparency, and use, we have touched upon. The next is a thick, tough membrane, (suppose it to be like the layer of an onion,) which is composed of the tendons of the six muscles just spoken of. This coat is altogether opaque, and admits no ray of light except in front of the ball, where it is completely transparent in what may be called the open part of the circular window, and which is the coloured portion of the eye. In the back part nearest to the brain is an opening for the admission of a fine silk-like cord, called the nerve of sight, which is the immediate organ of vision. This organ proceeds from the brain into the eye ball through the bottom of the bony funnel.— Within the coat last mentioned is another, which commences from the entrance of the nerve, and spreads itself on the inner surface of the former, all the way forward till you come to that part which is transparent. Arrived thither, it breaks off and hangs down a little circular curtain, endued with the singular properties of contraction and dilation, without alteration of its circular form. It is this curtain which has the colour of the eye, black, or gray, or blue. The opening in the centre of the curtain is what is vulgarly called the star of the eye, and is in reality not a substance but a vacuity.

Now this coloured curtain floats in a small collection of water, called the aqueous humour of the eye. This humour it divides into two chambers, the posterior and anterior. The curtain has a very peculiar faculty, as just hinted; it can draw itself up, and thus enlarge the opening into the back of the eye, or it can fall down, and thus narrow the aperture into a point. The great benefit resulting from this faculty is to adapt the admission of light to the quantity of it: in a strong light we almost close this inner eye lid, and yet receive a sufficient number of rays to complete the image of visibles. When we go into a faint light, as, for instance, when we go out of doors on a moonless winter's night, at first we can hardly see at all, and for this reason, the curtain is not yet drawn up. By and by we see every thing more distinctly, and, to quote a remark from the unpublished lectures of professor Jeffray, (a man eminently accomplished in physiology,) if we get a fright, the curtain is so enlarged, that every thing seems of larger dimensions than it is really possessed of; and the man who tells us he met a ruffian eight feet high, may be understood fairly to represent the matter as it really appeared to him. By what mechanism all this is effected, science hath never yet discovered; it is not even known whether the strings of the curtain are composed of muscles, of blood vessels, or of nerves.

Although the eye has all the coats we have mentioned, it is, after all, a globe scooped, so to speak, to contain, among other things, the iris or curtain, and the watery humour in which it floats. Behind these is a transparent substance, the segment of two different circles, of which the outer is the

smaller one. This substance may be compared to a polished diamond, and is that part of the eye where the cataract forms, which is well known for giving the organ a white and "lack-lustre" appearance. It is called the crystalline lens. Behind this, and filling all the remaining part of the globe, is another humour, contained in hexagonal cells of the purest transparency, the humour itself being perfectly colourless. This is called the vitreous or glassy humour. And the use of these humours, as we shall see, is, each in its proportion, to bend the rays of light so that they may fall on the nerve at the back of the eye, where a complete and miniature image is formed of every thing we see. This image is upside down, and it is probably only by habit that we see things erect; for if we look sideways, or if we stoop down with our head on the ground, the object retains its apparent position. The late ingenious Mr. Copland thought, it was by habit also, that, having two eyes, we saw objects single. Here, then, is an organ most admirably adapted for receiving the images of visibles, provided with every thing for its comfort and use; but still two most important questions remain to be answered: How is it that light forms an image? and, How is it that the image conveys the idea?

The first of these questions will require us to make a short digression into the science of optics. Before the days of Newton, (who may justly be called the father of the science,) it was the prevailing opinion, that light was a fluid which filled the whole atmosphere,—and that vision was the light in motion, just as sound is known to be air in motion. Newton discovered that light is a body shot out in straight lines, originally from the sun, and

by reflection, from all visible bodies; that vision is effected by the reception on the part of the eye of rays of light from every part of the object that we look upon; and that vision is more or less complete as we receive more or fewer rays from the body into the eye. By his prism he dissected the rays of the sun's light, and separated them into the seven different colours, from the red to the violet; the first being the most powerful, and the last being the feeblest colour. The rainbow itself he proved to be a watery prism which suggested its beauties to the eye from the situation in which it lay to the sun, and to the eye. Black he proved to be the absence, and white to be the mixture, in certain proportions, of all the colours; and that the colour of bodies generally is to be traced to their position in relation to the spectator, or to some quality in them by which they absorb every other portion of the ray, and only reflect that by which we are accustomed to characterize them.

Newton farther discovered, that though light passes of itself in straight lines, it may be bent out of its direction by certain media through which it passes. The atmosphere or body of air (which is the region of tempest and of cloud) is a liquid, and it bends the light more or less in the proportion of its density. Water bends a ray of light more than air does,—crystal more than either,—and the shape of a medium affects the flexure and direction of the ray. Thus a spectacle that bends outward from the ring, converges or bends inward the ray of light; a glass which is concave or hollow towards the centre bends the ray outward.

Now the bearing of these remarks will at once appear, when I come to state that the eye itself is

an optical instrument. The ray of light falls on the transparent part of the ball, and passes into the watery humour ; if it falls exactly upon the centre of this part of the eye, it passes straight forward, if it falls on the edge,—or any portion of the arc of the circle,—it is bent in its passage through the doorway of the curtain ; it is farther bent in its passage through the crystalline, at least in a small degree, but the peculiar faculty of this humour is to bring the object nearer ; and lastly, it is still farther bent as it travels through the glassy humour, till it is so converged as to assist in forming a little and distinct image on the nerve,—so small and so distinct as that the starry heavens are painted on a space hardly so large as the point of one's little finger.—2dly, How does this image suggest the idea to the mind ? This question does not at first appear to be one of greater difficulty than the former, but it is one which Solomon could not have satisfied the queen of Sheba upon ; and in point of fact, the research of whole ages has not advanced us one step in the inquiry. Nor should this be a matter of wonder : for who by searching can find out the Almighty ?—his ways are high as heaven.

Whatever belongs to the connexion between matter and mind is beyond our attainment and conception ; and perhaps all that is certainly known on the subject under discussion may be comprehended in the two following remarks : The image on the back of the eye is in some way indispensable to vision ; for, if the organ lose its transparency, or any of the lenses become opaque, so as to intercept the light in its passage to that spot, blind-

ness is the consequence. But supposing the image to be completely formed, and the eye in all those portions of it just mentioned to be perfectly sound and unobstructed ;—if it become diseased itself,—if disease form in the shape of the black drop or gutta serena, so as to press, without and behind the ball upon the silken cord, all correspondence between the soul and the world by means of the eye is suspended or destroyed. It is very evident that even when the eye has the most complete soundness, it is still nothing more than an organ or an instrument. When a man is lost in thought, rays of light from many objects in his neighbourhood may fall upon his eye, and form the appropriate images, and yet the mind may have no consciousness of them. A friend may enter the room or retire from it ; he may have stood before us, and yet we may not be at all conscious of his presence or his departure. And there is such a thing as merely bodily vision,—a man walking on a road is so taken up with some subject of reflection as to be unconscious of his progress or his fatigue, and yet may be so far alive and awake to the world about him as to step aside from a stone in his path. Science can tell us nothing more, and perhaps it would be difficult if not impossible to give a satisfactory reason why we do not see with the tip of the finger, with the nostril, or with the tongue. No image, it is true, is or can be formed on these by the rays of light ; but we cannot form a conjecture how the immaterial mind is benefited or assisted in its apprehension of visibles by means of the images.

(To be concluded in our next.)

From the Imperial Magazine.

ON THE NATURAL AND COMMERCIAL HISTORY OF TEA, ITS QUALITIES, ETC.

THEA, in botany, the tea-tree, is a name of barbarous derivation, originating in the Chinese *Tcha*, or Japanese *Tsja*, of which the various nations of Europe have made, according to their fancy, *Chaa*, *Tea*, *Thé*, and which Kæmpfer has formed in Latin into *Thea*. This last has been admitted by Linnæus for the sake of its Greek orthography, being exactly the name of a goddess; a coincidence highly welcome to the ladies, who honour this cordial beverage with their unanimous approbation.

Tea, in common language, denotes the leaves of the tea tree, as they are imported into this country, and the infusion of them in boiling water. The term is more extensively applied to any other infusion of ordinary roots or herbs.

Dr. Lettsom, in his botanical description of the tea plant, thinks it most probable that there is only one species, and that the difference between the green and bohea teas depends on the nature of the soil, culture, age, and the manner of drying the leaves. He adds, that it has even been observed, that a green tea tree planted in the bohea tea country, will produce bohea, and on the contrary; and that, on his examining several hundred flowers, brought both from the bohea and green tea countries, their botanical characters have always appeared uniform.

The tea tree loves to grow in valleys, at the foot of mountains, and upon the banks of rivers, where it enjoys a southern exposure to the sun, though it endures considerable variations of heat and cold, as it flourishes in the northern clime of Peking, as well as about Can-

ton; and it is observed that the degree of cold at Peking is as severe in winter as in some of the northern parts of Europe. However, the best tea grows in a mild temperate climate, the country about Nanking producing better tea than either Peking or Canton, between which places it is situated.

The root resembles that of the peach tree; the leaves are green, longish at the point, and pretty narrow, an inch and half long, and jagged all round. The flower is much like that of the wild rose, but smaller. The fruit is of different forms, sometimes round, sometimes long, sometimes triangular, and of the ordinary size of a bean, containing two or three seeds, of a mouse colour, including each a kernel. These are the seeds by which the plant is propagated: a number, from six to twelve or fifteen, being promiscuously put into one hole, four or five inches deep, at certain distances from each other. The seeds vegetate without any other care, though the more industrious annually remove the weeds, and manure the land. The leaves which succeed are not fit to be plucked before the third year's growth, at which period they are plentiful and in their prime.

In about seven years the shrub rises to a man's height, and as it then bears few leaves, and grows slowly, it is cut down to the stem, which occasions an exuberance of fresh shoots and leaves the succeeding summer; some, indeed, defer cutting them till they are of ten years' growth. In Japan, the tea tree is cultivated round the borders of the fields, without regard to the soil; but as the Chinese export

considerable quantities of tea, they plant whole fields with it. The leaves are not collected from the cultivated plant till it is three years old; and after growing seven or ten years, it is cut down, in order that the numerous young shoots may afford a greater supply of leaves.

The best time to gather the leaves of tea is while they are yet small, young, and juicy; and the different periods in which they are gathered are particularly described by Kæmpfer. The first gathering of the tea leaves, according to this author, commences about the latter end of February, when the leaves are young and unexpanded. The second collection is made about the beginning of April, and the third in June. The first collection, which consists only of the fine tender leaves, is most esteemed, and is called imperial tea. The second is called Tootsjaa, or Chinese tea, because it is infused and drunk after the Chinese manner. The last, which is the coarsest and cheapest, is chiefly consumed by the lower class of people. Besides the three kinds of tea here noticed, it may be observed, that by garbling or sorting these, the varieties of tea become still farther multiplied. The leaves are plucked carefully one by one, and notwithstanding the seeming tediousness of this operation, the labourers are able to gather from four to ten or fifteen pounds each in one day. The tea trees that yield often the finest leaves, grow on the steep declivities of hills, where it is dangerous, and in some cases impracticable, to collect them. The Chinese are said to vanquish this difficulty by a singular contrivance. The large monkeys which inhabit these cliffs are irritated, and in revenge they break off the branches and throw

them down, so that the leaves are thus obtained. The leaves should be dried as soon as possible after they are gathered.

The buildings, or drying-houses, that are erected for the curing of tea, contain from five to ten or twenty small furnaces, about three feet high, each having at the top a large flat iron pan. There is also a long low table covered with mats, on which the leaves are laid, and rolled by workmen, who sit round it: the iron pan being heated to a certain degree by a little fire made in the furnace underneath, a few pounds of the fresh-gathered leaves are put upon the pan; the fresh and juicy leaves crack when they touch the pan, and it is the business of the operator to shift them as quick as possible with his bare hands, till they become too hot to be easily endured. At this instant he takes off the leaves with a kind of shovel resembling a fan, and pours them on the mats before the rollers, who, taking small quantities at a time, roll them in the palms of their hands in one direction, while others are fanning them, that they may cool the more speedily, and retain their curl the longer. This process is repeated two or three times, or oftener, before the tea is put into the stores, in order that all the moisture of the leaves may be thoroughly dissipated, and their curl more completely preserved. On every repetition the pan is less heated, and the operation performed more slowly and cautiously.—The tea is then separated into the different kinds, and deposited in the store for domestic use or exportation.

The Chinese know nothing of *imperial tea*, *flower of tea*, and many other names which in Europe serve to distinguish the goodness and the price of this fashionable

commodity; but, beside the common tea, they distinguish two other kinds, viz. the *voui* and *soumlo*, which are reserved for people of the first quality, and those who are sick. We have two principal kinds of tea in Europe, viz.

Tea, *Green*, which is the common tea of the Chinese. F. le Compte calls it *bing* tea, and says it is gathered from the plant in April. It is held very digestive, and a little astringent; it gives a palish-green tincture to water, and its leaves are much twisted.

Tea, *Bohea*, which is the *voui* tea, or *bou tcha* of the Chinese. F. le Compte makes this only differ from the green tea by its being gathered a month before it, viz. in March, while in the bud; and hence the smallness of the leaves, as well as the depth of the tincture it gives to water. Others take it for the tea of some particular province; the soil being found to make an alteration in the properties of the tea, as much as the season of gathering it. It is all bought at Nanking, and thence brought into Europe, where it is now much in vogue.

As to the differences in colour and flavour peculiar to these two kinds, and to their varieties, Dr. Lettsom thinks that there is reason to suspect that they are, in some measure, adventitious, or produced by art. He has been informed by intelligent persons who have resided some time at Canton, that the tea about that city affords very little smell while growing. The same is observed of the tea plants now in England, and also of the dried specimens from China. We are not, however, as he observes, to conclude from hence, that art alone conveys to tea, when cured, the smell peculiar to each kind; for our vegetable grasses, for in-

stance, have little or no smell till they are dried and made into hay.

As to the opinion, that the green tea owes its verdure to an efflorescence acquired from the plates of copper on which it is supposed to be cured or dried, he shews that there is no foundation for this suspicion. The infusions of the finest imperial and bloom teas undergo no change on the affusion of a volatile alkali, which would detect the minutest portion of copper contained in them, by turning the liquors blue.

The fine green colour of these teas, with as little reason, has been attributed to green copperas; as this metallic salt would, on its being dissolved in water, immediately act on the astringent matter of the leaves, and convert the infusion into ink, as happens when a chalybeate water has been employed in the making of tea.

On the whole, Dr. Lettsom thinks it not improbable, that some green dye, prepared from vegetable substances, is employed in the colouring of the leaves of the green teas. And Neumann suspects, that the brown colour and the flavour of the bohea sorts are introduced by art. Both the green and bohea teas have an agreeable smell, and a lightly bitterish sub-astringent taste: with a solution of chalybeate vitriol, they strike an inky blackness. They give out their smell and taste both to watery and spirituous menstrua; to water, the green sorts communicate their own green tincture, and the bohea, their brown; but to rectified spirit they both impart a fine deep green. The extracts, obtained by gently drawing off the menstrua from the filtered tinctures, are very considerably astringent, and not a little ungrateful; but the spirituous most so.

Savary also speaks of a sort of red tea, or *Tartar tea*, called *Honnan tcha*, which tinges the water of a pale red, and which is said to be extremely digestive: by means of it the Tartars are said to be able to feed on raw flesh. Its taste is earthy, and much the least agreeable of them all: but this is scarcely known in England.

Tca is to be chosen of the briskest smell, and as whole as possible; and the greatest care is to be taken that it have not been exposed to the air to pall and evaporate.

The drink, tea, is made in China, and throughout the greatest part of the East, after the same manner as in Europe, viz. by infusing the leaves in boiling water, and drinking the infusion hot. Indeed, among us, it is usual to temper its bitterness with sugar, but the Orientals use it without the addition of sugar or milk.

However, the Japanese are said to prepare their liquor in a somewhat different way, viz. by pulverizing the leaves, stirring the powder in hot water, and drinking it as we do coffee.

From the account given by Du Halde, this method is not peculiar to the Japanese, but is used also in some provinces of China.

The common people, who have a coarser tea, boil it for some time in water, and make use of the liquor for common drink. Early in the morning, the kettle, filled with water, is regularly hung over the fire for this purpose, and the tea is either put into the kettle enclosed in a bag, or, by means of a basket of proper size, pressed to the bottom of the vessel, that there may be no hinderance in drawing off the water.

The Bantsjaa tea only is used in this manner, whose virtues, being

more fixed, would not be so fully extracted by infusion.

The Chinese are always taking tea, especially at meals: it is the chief treat with which they regale their friends. The most moderate take it at least three times a day; others, ten times, or more; and yet it is computed, the consumption of tea among the English and Dutch is as great, in proportion, as among the Orientals.

The distinctions chiefly regarded in Europe are the following:—

Green Teas.—1. Bing, imperial or bloom tea, with a large loose leaf, of a light green colour, and a faint delicate smell.

2. Hy-tiann, hikiong, hayssuen or heechun, known to us by the name of hyson tea: the leaves are closely curled, and small, of a green colour verging towards blue. Another hyson tea, with narrow short leaves, is called hyson-utchin.—There is also a green tea named globe, with long narrow leaves.

3. Song-lo or singlo, which name it receives, like several others, from the place where it is cultivated.

Bohea Teas.—1. Soo-chuen, sutchong, sou-chong, or su-chong, called by the Chinese saa-tyang, and sac-tchaon or sy-tyann, is a superior kind of cong-fou tea. It imparts a yellowish green colour by infusion, and has its name from a place or province in China. Padre sutchong has a finer taste and smell: the leaves are large and yellowish, not rolled up, and packed in papers of half a pound each. It is generally conveyed by caravans into Russia: without much care, it will be injured at sea. It is rarely to be met with in England.

2. Cam-ho or soum-lo, called after the name of the place where it is gathered: a fragrant tea with a violet smell; its infusion is pale.

3. Cong-fou, congo, or bong-fo : this has a larger leaf than the following, and the infusion is a little deeper coloured. It resembles the common bohea in the colour of the leaf.

There is also a sort called lin-kisam, with narrow rough leaves. It is seldom used alone, but mixed with other kinds. By adding it to congo, the Chinese sometimes make a kind of pekoe tea.

4. Pekao, pecko, or pekoe, by the Chinese called back-ho or pack-ho : it is known by having the appearance of small white flowers intermixed with it.

5. Common bohea or black tea, called moji or mo-ee by the Chinese, consists of leaves of one colour. The best is named Taokyonn. An inferior kind is called An-kai, from a place of that name. In the district of Honam, near Canton, the tea is very coarse, the leaves yellow or brownish, and the

taste the least agreeable of any.—By the Chinese it is named honam-te, or kuli-te.

But besides these, tea, both bohea and green, is sometimes imported in balls, from two ounces to the size of a nutmeg and of peas. The Chinese call it poncul-tcha. The smallest in this form is well known under the name of gunpowder tea.

And sometimes the succulent leaves are twisted like packthread, an inch and a half or two inches long ; three of these are usually tied together at the ends by different coloured silk threads. Both green and bohea teas are prepared in this manner.

The manner of gathering and preparing the leaves, as practised in Japan, according to Kämpfer, as far as our information reaches, is in a great measure conformable to the method used by the Chinese.

(To be concluded in our next.)

THE BENEFIT OF ATTENTIVELY STUDYING THE SCRIPTURES.

By the Hon. Robert Boyle.

WHEN I first began attentively to read the Scriptures, and, according to my custom when I read books, whereof I have a promising expectation, to mark in the margin the passages that seemed to deserve a peculiar notice or reflection, I marked but here and there some verses in a chapter ; but when upon a greater familiarity with the idiotisms, or peculiarity of expression, the sense and the applicableness of Scripture, I came to survey it, I then, in some places, marked the whole chapter, and, in most others, left much fewer texts than before, unfurnished with some mark of reference. And whereas, at my entrance, I took even the choicest part of the Bible to be at best but like some Indian province, wherein,

though mines and gems were more abundant than in other countries, yet were they but sparingly to be met with here and there : After a competent stay, my ensuing perusals presented it me, if not as a royal jewel made up of gold and precious stones, yet (which is more glorious) like Aaron's breast plate, —a sacred jewel,—the particular instructions for which were given by God himself, and which, besides the various flaming gems, set in fine gold, and placed in a mysterious order, was ennobled by that Urim and Thummim, wherein God vouchsafed to reveal himself to mortals ; and which was adorned with so much cunning work in gold, with blue, purple, scarlet, and fine twined linen, that the contrivance

and workmanship lent a lustre to the glittering materials, without being obscured by them. This experiment keeps me from wondering to find in the inspired poet's description of the man, to whom he attributes a blessedness, that his (chaphatz) delight is in the "law of the Lord, and in his law doth he meditate day and night." For the word other translations render *voluntas* and *studium*, ours has rendered delight. Indeed, the Hebrew will bear both senses, and seems there emphatically to signify, a study replenished with so much delight to the devout and intelligent prosecutors of it, that, like the hallelujahs of the blessed, it is at once a duty and a pleasure, an exercise and a recompense of piety. And, indeed, if God's blessing upon the devout Christian's study of that book do "open his eyes to discern the hidden wonders" contained in

it, he should, and he will, in imitation of the psalmist in the same psalm, say of his God, "I rejoice at thy word as one that findeth great spoil," and am as satisfied as navigators that discover unknown countries. And I must confess, that, when sometimes, with the apostles in the mount, I contemplate Moses and Elias talking with Christ, I mean the law and the prophets symphonizing with the gospel, I cannot but, resemblingly transported with a like motive, exclaim with Peter, "It is good for me to be here;" and I cease to think the psalmist a hyperbolist, for comparing the transcendent sweetness of God's word to that inferior one of honey; which is like it in nothing more than in that, of both their suavities, experience gives much more advantageous notions than descriptions can.

TO OUR SUBSCRIBERS.

It will be perceived that the present number of the Magazine contains 48 instead of 40 pages: and it is intended that each succeeding number shall contain 48 pages, so as to complete the volume of 480 pages in ten months. This is done for the following reasons:

1. To save a part of the expense of postage to our subscribers. The number containing 40 pages has $2\frac{1}{2}$ sheets; and according to the post office regulations, a half sheet is charged the same as a whole one, and therefore the postage of three sheets is charged in each number, though it contains only $2\frac{1}{2}$ sheets. The present number of 48 pages contains three sheets, and as the volume will be completed in *ten* instead of *twelve* numbers, the postage of *two* numbers will be saved for the year.

2. As many of our patrons take the Magazine in bound volumes, it will be a great convenience to them, as well as to ourselves, to have the volume completed so as to send it off before the navigation closes. This cannot be done while the volume is not bound until the last of December; and hence our Northern and Eastern subscribers cannot, without great inconvenience and expense, obtain their bound volumes until the last of March or beginning of April. This evil will be remedied by the present arrangement.

As, however, the January number contained only $2\frac{1}{2}$ sheets, or 40 pages, the additional half sheet will be included in the last number for the year.

N. B. For the same reasons, *The Youth's Instructor and Guardian*, which now contains one and a half sheet in each number, will be completed in *nine* numbers, by putting *two* sheets in each number. As the greater proportion of these is sold in bound volumes, it is presumed the present regulations will be acceptable to the patrons of this work.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

The following article we insert in the Magazine in preference to the Advocate, for which it was at first intended, because here it will be more likely to be preserved, as an important historical document. And we take this opportunity to invite our correspondents to send us similar short details of the work of God, from the commencement on their circuits and stations, as they may hereafter furnish excellent data for the history of Methodism in this country, the want of which is even now felt by many who take an interest in its rise and progress.

HISTORY OF CAMBRIDGE CIRCUIT.

Perhaps there is no circuit on this wide extended continent, whose history, if known, would be more interesting than that of this circuit. We read with great avidity every fragment of information respecting the first rise of Methodism in Europe. But its first introduction into this country is equally *entertaining*, and certainly more *immediately interesting to us*. Some of our fathers, who are yet alive among us, and saw these missionaries when they first visited our shores, cannot speak of that propitious day without a beam of joy lighting up their countenances. But missionary zeal was not confined to the *preachers*. Many of the *private members* had lighted their lamps at the holy fires kindled by Wesley in England and Ireland. When they came to this country their light could not be hid, and they were willing it should shine. They were a means of raising up societies in the interior, while the preachers were labouring in the more Atlantic regions.

Among the societies so raised up was one at Ashgrove, which afterwards gave name to this circuit and district. The particulars of its rise, such as I now transmit to you, I have gathered from conversations with brother John Baker, who has a kind of patriarchal relation to this society in consequence of his great age, his long standing in the society, and deep experience in the things of God. It is the most pleasing recollection of his old age that he has lived in the days of John Wesley—that he has been in company with that good man—that he has sometimes rode with him from one appointment to another, and hath enjoyed the advantages of a conversation with him. While listening to his description of the good effects of that great man's preach-

ing, and then hearing him say, he could almost see those bright eyes in glory gazing on the beauties of the Lamb, it hath made me burn with zeal, to be a devout Christian, and useful minister of Jesus Christ; while at the same time it hath discovered to me my own nothingness, and sunk me into the lowest depths of self abasement. I never retired from the company of this good old man without being the better for his conversation.

The New-York annual conference was held in his dwelling house in 1803, before there was any meeting house in this place, and when the travelling preachers in this, and the Genesee conferences, which were then in one, were only 80 in number, though both conferences now number about two hundred and eighty.

Before the revolutionary war Mr. Ashton emigrated from Ireland to this place; about which time a society was formed of his countrymen; but whether by his, or the means of Philip Embury, a local preacher, who used to preach to the society about this time, I am not able to learn. This was the same Philip Embury that is mentioned in the "brief account of the rise of Methodism both in Europe and America," prefixed to our discipline. The best account I can get of him is, that after raising up the first society in New-York, and probably on the *continent*, he in company with seven or eight others made a purchase of a tract of land in this region, which was a cause of his moving into Cambridge. After being a blessing to this society for a few years he moved into the town of Salem, where he ended his peaceful life and labours together. It is a grief to the old friends of Methodism who pass by this way, that the

body of this good man, to whom, under God, we are so much indebted for the first introduction of Methodism into this country, must quietly repose in a private burying ground *without a stone or monument to tell where it lies.*

Mr. Ashton not only did good by his advice and example, but with his substance also. In the house which he soon after built, he set apart one room, and suitably furnished it for a preacher's family. On his demise he bequeathed to the society for the benefit of the circuit four acres of land, on which a very convenient parsonage has since been built, and ten dollars yearly to be divided between the oldest single preachers of the New-York annual conference. And by the same will, his only but *adopted* child, who pays this legacy, is obliged to double it in case he ever leaves the Methodist connexion. His legacy has been a great help to the society in this place. O that others would go and do likewise.

After the coming of Mr. Ashton and Mr. Embury, the society were furnished with no additional helps till the coming of John Baker to this place from Ireland, in 1786. He took a journey the same year to New-York, one object of which, was to engage a travelling preacher to come and take charge of them. But to his grief he was told by the preacher in New-York, that as yet, they had made their way up the North river no farther than Peekskill, about 40 miles from New-York. And on referring to the large volume of minutes, I find there was no preacher that year stationed north of New-Rochelle.

The society here in the next place petitioned to the annual conference for help; but such was the society of preachers in those early days of Methodism, that no help could be sent to them till 1788, when the Rev. Lemuel Smith was sent to take the charge of them and form a circuit. His labours must have been much blest, for the next year he returned 154 members to the annual conference.

This society has always been well established in the principles of Methodism, and is often spoken of for the peace and harmony which had prevailed among them from the beginning; and I think it has done more good with less noise, than most other societies. It has been the parent and

fostering protector of Methodism in all this region.

After the coming of the Rev. Lemuel Smith to this place, order and organization were given to the societies in the north. In proportion to its permanency was the work extended, till it spread far and wide. The circuit was soon extended to Pittstown and Lansingburgh in the south; the frontier towns in Vermont were taken in, and the same preachers, to encompass their circuit, travelled to old Fort Ann, and even to Scroon in the county of Essex, over against Fort Ticonderoga in the north.

In 1810, Thurman, now Warren circuit, was formed from the north part of this; and in 1814 Pittstown, from the south part; and in 1824, so mightily had the word of God grown and prevailed, that a station was set off at Sandy-hill and Glens Falls: and even now, good old Cambridge circuit numbers about as many members as it ever did when all these circuits were attached to it.

The Rev. David Brown, and the Rev. David Noble, both ended their mortal career at Ashgrove. Their ashes peacefully repose side by side of each other in the burying ground at that place, covered by marble slabs. There is something peculiarly interesting in the deaths of both these veterans of the cross. The Rev. David Brown came from Ireland, and was stationed on this circuit in 1803. Being called in the course of this year to preach the funeral sermon of Mrs. Armitage, while reading the following lines in the hymn which he gave out on that occasion,

"Who next shall be called away?

My merciful Lord, is it I?"

as though he had a presentiment of his death, he laid his hand upon his breast and repeated,

"My merciful Lord, is it I?"

It was the last sermon he ever preached. His was the very next funeral the people were called to attend. When they bore his body to the grave they remembered the affectionate manner in which he had read his hymn. He died of a short sickness, at the house of Zachariah Fisher, who has been a long and constant friend of Methodism in this region. His lonely widow, far from the land of her nativity, has been a needy and worthy pensioner upon that conference, to which the

youthful friend belonged for three and twenty years.

The Rev. David Noble was a local preacher. Exhorting one day after the Rev. Francis Brown had finished his sermon, he spoke much of holiness, and at the close of his exhortation he adverted to the happiness of the saints in heaven, and ended in saying, "May it be all your happy lots and mine," then wiped the sweat from his face, and sat him down and died.

During the past and present years, this circuit has been visited, with a gracious outpouring of the Holy Spirit. Sometime in the Summer of 1825, a number of the inhabitants of the town of Pawlet, believing they would better themselves by hearing the doctrines of free grace, invited the Rev. G. S. a located preacher of the Methodist Episcopal Church, of the town of Granville, to come and preach in their town. God soon blessed the word, and where there was not then the least particle of Methodism, there is now a society of sixty-two members. Sometime in the month of February, 1826, one evening, after the Rev. E. C. had concluded his meeting, and was about to return from the house, a number of young people gathered around him, beseeching him not to go yet, but to stay a little longer and pray for them. They all fell upon their knees, and he prayed for near half an hour, as though he had power with God. Several were hopefully converted at this meeting. The spectators looked on with amazement, expecting to see falling and confusion, but they went away disappointed. To this meeting our C—— friends have given the name of the *bedlam* meeting.

At this place our last quarterly meeting was held. But as yet, having no meeting house, no building could be found large enough to hold even the members and friends for love feast. A cider mill and the upper part of a large wood shed were filled with anxious hearers. Both love feasts were extraordinary for the power and presence of God. It being late in the season for this northern region, (the 23d of Oct.) for public preaching, the aged and infirm took the wood shed, while the public congregation took the open area near the public highway. At the close of these exercises, when the communicants, about two hundred and sixty in number, in the

presence of the spectators, all marched out on to the green and meekly kneeled at a homely altar that had been previously prepared for the purpose to receive the symbols of their Saviour's death. So beautiful was their order and so humble their manner, that the wandering multitude, many of whom had never seen the sacrament of the Lord's supper administered to *kneeling* communicants before, went away powerfully and sensibly impressed with the idea "God is among that people."

In Hebron, strange as it may seem, the minds of the people had been previously prepared for the reception of Methodist doctrine, by the preaching of the Rev. Mr. D., a clergyman of the associate churches, as a body of the most high-toned Calvinists of any in America. By information received from the members of his church he had preached the doctrines of free grace and the possibility of final apostasy.

Previously to my coming on to this circuit the Rev. J. L. had formed a small society, principally the fruits of the labours of the Rev. J. M. W. a local preacher of the town of Greenwich; but so strong were the prejudices of the people against them, that one of the members who had served all the neighbourhood round as a mechanic, was now obliged, from the failure of his customers, to change his occupation.

At the last New-York annual conference the Rev. H. C. being appointed my colleague for this circuit, moved into this town. His labours and God's dispensation were jointly raised to effect the same good and gracious ends. Just about the time he began his public labours here, God began to afflict. At a time when there was no epidemical disease falling on any other people round, he sent death among these people, which cut them off one after another. At one time the Rev. H. E. preached a funeral sermon over three corpses, which were all borne by one company, at the same time, and entered side by side in the same burying place. And what is yet more remarkable, the persons who died were principally members of society, and members of the *deepest experience* and most *godly lives*. Though an unbeliever might say that Providence had joined with the wicked to persecute the chosen few; yet

in this God seemed to have some good design, for these all died in faith, giving glory to God. One of them who was not a member, but experienced religion on his deathbed, an account of whom you have received from the Rev. G. Smith, was enabled to cry in the fulness of his soul, "I know I have got religion;" and declared to his friends who stood around his bed, "the Methodists are the rightest people, I know they are the rightest people," and died triumphant, saying with his latest breath, "Glory, glory, glory to God."

These deaths had a powerful and glorious effect. In a full meeting and a crowded house, not long after this last mentioned death, the Rev. J. C. at the close of his meeting, asked those who would set out to seek religion to manifest it by rising up—in a minute every individual was up. He then requested them further to join with him by kneeling while he prayed, when the whole crowd fell upon their knees.

When the members of society, who had lost their brightest ornaments, and firmest pillars; one of whom had not only forsaken houses, and lands, and occupation, for Christ's sake and the Gospel's, but had followed a brother, a wife, a child, a mother, and a sister-in-law, to the grave, saw what would follow, that by the testimony these had left behind, and the triumphant manner in which they had left the world, God had broken the strong pillars of superstition, and prostrated error to the ground; opened the eyes of the blind, and softened the hearts of the hard, and prepared the way for the triumphs of that cross which they had borne so patiently; and the spread of that cause for which they had sacrificed so much; they not only bowed submissively to the rod, but cried out in fulness of rapturous joy, "It is the Lord, let him do what seemeth to him good." "The Lord gave, and the Lord taketh away. Blessed be the name of the Lord." Turning their eyes within to their own enjoyments, and then casting them abroad on the white fields which the labourers are joyfully and zealously engaged in gathering in, they feel both within and without all that recompense of reward which Jesus promised to his disciples, when he said, "*There is no man that hath left house, or brother, or sister, or father, or mo-*

ther, or wife, or children, or lands for my sake and the gospel's, but he shall receive a hundred fold, now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life."

While these things were going on in the north part of the circuit, God was not unmindful of the south. The labours of the Rev. W. B., a local preacher, have been greatly blessed during this and the past year, in the town of Sandgate; and two new classes have been raised up containing between fifty and sixty members.

The Rev. J. L., a local preacher, of the town of Sunderland, has been the means, under God, of raising up a society of about twenty-five members in that town. No person who regards the prosperity of God's cause, with such evidences as these before his eyes of the usefulness of the local preachers, will ever cast a disparaging reflection upon that respectable body.

In Granville a gracious work has recently begun. This and the reformation at Hebron, have spread till they have met together at the meeting house at South Granville, as a central plain, which is often filled with young converts and penitent mourners. We expect something good.

John Baker is dead!—How precarious is human life. After writing the above, I waited a few days to have an interview with John Baker, before I transcribed it, that he might assist me in filling up some blanks. I just had time to do this, when he was called to receive his reward above. Hearing a few days after this that he was sick, on Tuesday the 5th of December, I called to see him, but it was only just in time to receive his last testimony in favour of religion, and to see him die. When I entered the room, perceiving him very weak, I asked him how he felt in his mind, "O," said he, "it is all day light—clear day light." I observed to him, that must be a great happiness to him when the dark valley and shadow of death were so near. "Yes," said he, "but on the other side there is peace and joy and happiness for ever." I did not distinctly understand what he said, and turning to his son to ascertain from him, he cried out in the fulness of his soul and with a strong voice, "happiness for ever." I observed to him

that he could look back upon a long life spent in the service of God. "O!" said he, "I do not measure myself by myself;" and observed in substance that his salvation was all of grace. I observed to him, that Paul was in a strait betwixt two—"Yes," said he, taking the words out of my mouth, "but to depart and be with Christ is far better." He added,

"A mortal paleness on my cheek,
And glory in my soul."

After which he said, "I know my mind is not perfectly regular, and little images are constantly flitting before my eyes." I observed to him, that I knew by experience that the

mind could be calmly staid on God when on other subjects it was unsteady. "I know it by experience," said he. He then called for the life of Mrs. Cooper, and made some vain efforts to read. I asked him if I should read for him. He gave me the book, and I read the account of her death. After which he lay composed for a few minutes; and about two o'clock, without a struggle or a groan, breathed his soul into the hands of God who gave it.

He was personally acquainted with John Wesley, and had been sixty-two years a member of the Methodist society.

D. BRAYTON.

Cambridge Circuit, Dec. 16th, 1826.

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Cherokee Mission.—Extract from the last Report of the Tennessee conference Missionary society, of Nashville.—After some general remarks on the propriety and usefulness of missions in general, the Report states:—

"It is a matter of great satisfaction to the Board of Managers to know that the Cherokee Mission has been signally successful. It is about four years since the first Methodist Missionary visited this nation, which contains, according to the best calculation which has been made, fifteen thousand souls. During the first and second years one missionary only was employed, the third two, and the past year three have been stationed among them. These, besides itinerating through the new settlements and preaching to the people, have also taught schools, and the result of those exertions has been of the most encouraging character. A part of the nation is included in regular circuits, and the people are regularly supplied with preaching, and the Christian ordinances.

Though the whole amount which has been expended on this mission, during the four years of its continuance, does not exceed sixteen hundred dollars, yet much has been done; many children have been taught to read the Bible, as well as to write; agriculture is becoming a common occupation; civil law is established throughout the nation; meetings are numerous attended; and about four

hundred of these perishing sheep of the wilderness have been gathered into the fold of Christ, who now mingle their songs with their white brethren, in hope of a common seat in heaven.

The traveller through their settlements, observing cottages erected and erecting, regular towns building, farms cultivated, the Sabbath religiously observed, and almost an entire change in the character and pursuits of these people, is ready to ask with surprise, whence this mighty change? The answer is, the Lord Jesus in answer to the prayers of thousands of his people, is receiving the accomplishment of the promise, "I will give thee the heathen for thine inheritance." Here is a nation at our door, our neighbours, remarkable for their ferocity and ignorance, now giving the most striking evidence of the utility and success of missionary exertions.

To persevere in this great and good work, annual supplies must be had. Though our missionaries do not require much, yet that little is indispensable; and to whom can they look with so much confidence as to those who know them, and who also know the objects of their charity, and the good effects of their bounty.

The Board would conclude by observing that the \$635 92½, the amount collected the year past, will all be immediately applied for the support of the missionaries.

Wyandot Mission.—In our last we stated that want of health had obliged

Mr. Finley to desist from his labours on this station. A letter dated, Upper Sandusky, Dec. 22, 1826, gives the following tidings respecting one of the native preachers:—

“Before this reaches you, I have no doubt we shall loose our excellent chief, brother BETWEEN-THE-LOGS. He will in all human probability have bid farewell to the shores of mortality, and will have gone to enjoy that rest which remains for the people of God. He is now lying very low with that merciless destroyer, the consumption, and his recovery is entirely hopeless. We have no doubt our dear brother's end will be triumphant.

“MONONCUE and brother SAMUEL BROWN are well, and desire to be remembered to our New-York friends.”

Mohawk and Mississauga Indian Missions.—The Rev. Wm. Case writes under date of Dec. 15, 1826. “The work is progressing, and extending to other bodies of Indians in the back wilderness. We hope to give you further accounts soon. Thus much we now say, that it exceeds our highest anticipations. I cannot forbear saying that brother Ryerson, at the River Credit, is making progress in the knowledge of the Chippewa. He has advanced far enough to ascertain that the structure of the language bears a resemblance to the Hebrew.”

In another, dated Jan. 4, 1827, he observes, “If we now had four or five native missionaries, they might be employed to great advantage. The work is mightily prevailing throughout their border, on the Rice Lake, Mud Lake, and Skoogog Lake. On this account I think the speakers we have cannot be spared at present.”

We are much gratified to be able to announce to the friends of these missions, that the American Bible Society has resolved on printing the gospel of St. Luke in the Mohawk language, which has been in the course of preparation for some time, with the English version on the opposite page. There is a prospect that these people, through the characteristic liberality of that society, will soon be furnished with the whole of the New Testament in their native tongue, as the other gospels, the Acts of the Apostles, and Apostolic Epistles, are now in a course of translation.

The Rev. Mr. Case has also procured the translation of several of

our Hymns, which will soon be printed for the benefit of the Indians by the Missionary Society of the Methodist Episcopal Church.

Missisepa Mission.—A letter from the Rev. Samuel Bolton, to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, dated August 12, 1826. “In my former communication I promised a more detailed account of the state of this mission. I then stated that I had fourteen appointments which were included in a two weeks circuit. I have now the happiness to say that, at most of these places the prospects are encouraging, and appearances of good are continually increasing. A number of persons have been stirred up to “seek the Lord,” and five societies are formed, in which are included 40 members, who appear to be sincerely pious.

Obstacles which at the commencement of the year appeared formidable have since mostly vanished away. And I am well persuaded that a foundation is laid for more extensive revivals, which I have no doubt will hereafter appear. Among the converts who have experienced a change, are an aged couple near seventy years of age. While administering the ordinance of Baptism to these aged persons, the congregation were much moved, and I think their conversion will have an awakening effect on the minds of others in the neighbourhood.

I cannot forbear mentioning another conversion at another place, which, as it affected me much, I will relate for the encouragement of praying parents. A respectable English family, whose circumstances at home had been happy, by a failure in business had been induced to emigrate to this country. Thus far through life the lady only had given the subject of religion much thought. She had been a member of the Methodist Society at home for 25 years, and had often prayed for her family, but apparently in vain till they were settled in the woods of Canada, when the conviction of her daughter took place. To witness the earnest and fervent supplications of the mother, and to hear the daughter in the deep anguish of penitence, confessing her sins to God, and praying for mercy, presented a scene exceedingly affecting. At length the child found relief and became very happy

in her mind, and now the mother and daughter mutually embrace each other; the mother praising God for the conversion of her daughter, and the daughter joyfully thanking God for his mercy, and for a praying mother.

At the confluence of the Ottawa and Missisippa is a settlement of about ten years. Until my visit there lately, I believe there never was a sermon preached in the settlement. The people cordially received me, and wished to be embraced in the regular minis-

tration of the circuit. The present prospects are, that societies will soon be formed in other parts of the circuit.

From this and other encouraging circumstances, we are called on to give thanks to God for his providence and grace in behalf of this mission. Indeed the missions in general in this province have been attended with success: The deserts are becoming fruitful fields; the forests of Canada are blooming as the rose!

REVIVALS.

It must be an animating prospect to all the friends of Jesus, to behold the displays of his power and grace in the awakening and conversion of sinners; while it presents one of the strongest motives to the minister of Christ to persevere in his arduous and important work.

Since our last number went to press we have received accounts of revivals of the work of God in many places in our happy country, some of which will be found below.

The Rev. John Howard, in a letter to a friend in Charleston, dated Washington, (Geo.) observes, "I am here in the midst of the greatest work of God I ever beheld; we have counted about twenty-five converts that are happy in God; the fruits of four days' labour. We have joined to-day thirty-three members in society, many of whom are men of the first respectability in this part of Georgia."

The Rev. James Moore, in a letter to the editor of the Wesleyan Journal, dated Lincoln circuit, Nov. 30, 1826, says, "When I first came into this circuit the societies appeared languid; my first aim, therefore, was to induce them to use more diligently the means of grace; and to unite in fervent prayer to Almighty God that he would revive his work among us. During the first and second quarters, a few professed conversion and joined society, and in several places we experienced gracious and refreshing seasons in class and society meetings; a goodly number of societies became more fervent in spirit and earnestly cried to God to deepen his blessed work in their own souls and revive it in their families and neighbourhoods. And, blessed be God, we did not pray

in vain. The Lord heard, and answered our request to the joy of our hearts. He has revived his gracious work in several parts of the circuit, and many have professed to obtain the pardoning love of God and have become members of the church.

"We have had two camp meetings in the circuit, at both of which the Lord was present in the power of his Spirit, and many professed to be 'brought out of darkness into his marvellous light.' The first began on the 27th July. The preachers and people met on the ground in the spirit of the work, and in full confidence that the Lord would be with us and manifest his saving power in the conversion of immortal souls. We were not disappointed. The work began on the first night and continued more or less, every day, until Monday morning, when the meeting closed. Sinners were cut to the heart, and brought to bow to the mild sceptre of our glorious Immanuel, and old professors were earnestly engaged in crying to God for clean hearts. It was indeed a gracious and glorious time. I think we may safely say, that at least forty persons professed conversion at that meeting.

"Our next camp meeting began on the 21st September; much rain fell during the time, which operated against the meeting. But notwithstanding the rain, the Lord was with us, and many precious souls professed conversion. The gracious work has continued in some places ever since.

"More than a hundred whites and many blacks have been added to the church in this circuit during the year.

"At a cotton factory near Lincolnton, in which many children were em-

ployed, a Sunday school has been established, which has proved a great blessing to the children and others engaged therein. Through the instrumentality of the school and the meet-

ings appointed at the factory, about thirty persons (among whom were several children from 9 to 12 years of age) have come to the knowledge of the truth."

CONTRIBUTION TO THE MISSIONARY SOCIETY OF THE METHODIST
EPISCOPAL CHURCH.

From the Tennessee Conference Auxiliary Society, by J. W. Allen, \$712 50.

* * This sum includes the amount of the anniversary collection, which was not included in the Annual Report of that Society.

OBITUARY.

MEMOIR OF MRS. MATILDA PORTER.

Communicated for the Methodist Magazine, by Mr. James Donnelly.

MATILDA PORTER, the subject of this memoir, was born in Wilkes county, state of Georgia, ten miles below Washington, the 17th day of April, 1798. At the age of twelve years the Holy Spirit so illuminated her tender mind that she was resolved to flee the wrath to come, but having no kind friend to encourage her to remember her Creator in the days of her youth, those impressions wore away; for in the midst of those tender impressions she was entered at a dancing school. Alas, how many parents forget, or entirely disregard the declaration of the apostle, "Evil communications corrupt good manners." How many thousands are lost who might be saved were the parents only to train them up as the word of God directs? Fortunately for Matilda she did not go as many do from the ball floor to eternity. In 1814, her elder sister embraced religion, and became a member of the Methodist Episcopal Church. From that time Matilda became acquainted more and more with these people and their books. The life of Hester Ann Rogers, and the life and conversation of her sister, had such an effect, that she was again resolved to seek the salvation of her soul. But alas! like thousands, the habit of going to parties, balls, and of meeting with gay associates, having been contracted in the days of her youth, the Holy Spirit was grieved again and again, and after partaking in those amusements, she, like Peter, would go out and weep bitterly, and frequently was she awfully alarmed

lest the influences of grace might never visit her again. How many have I seen at the altar bathed in tears, or joyful in hope, and in a little time heard of them on the ball floor. The reason of all this appears to be the same. Parents, guardians, or relations have sent them to the dancing school, and suffered them to go to other places of amusement, until the first impressions were worn off and the habit of sinful indulgences contracted. It is a spectacle affecting to the pious heart to travel through this country and see the youth of both sexes who embrace and speedily forsake religion. Hundreds of them who at camp meeting are penitent and prayerful, are directly drawn off by their old associates to new degrees of hardness and sin. God, who willeth not that any should perish, still continued to strive with the subject of this memoir, until the spring of 1815, when she heard the man, who after became her husband, preach from "Quench not the Spirit;" the word was applied with power by the same good spirit she had so often grieved, and for the first time she presented herself at the altar, in the character of a mourner. She now sought him "of whom Moses in the law and the prophets did write," in earnest.

On the 28th of July she was married to the Rev. John Porter. She now had a companion who could direct her to "the Lamb of God, who taketh away the sins of the world;" and on the 7th of August, at Glover's camp ground, Abbeville district, South-

Carolina, she found the pearl of great price. Having found so great a treasure it was her chief delight to encourage others, and particularly mourners, to lay hold on the same blessing. She took great pleasure in accompanying her husband to his appointments, and when that was not convenient, she always inquired with deep interest after the subject and effect of his preaching. When she was indisposed, she would never suffer him to disappoint a congregation on her account. No sacrifice was too great for her to make for the glory of God and the good of souls. Brother Porter had located on the account of ill health: she often pressed him to travel again, and when he asked her what would become of his helpless family, she would reply, "the Lord will provide, why can you not have the faith of Abraham?" She regularly read the New Testament with Mr. Wesley's notes, some part each day on her knees in private. She said that she never could be thankful enough to God for giving her a companion who could point out the danger on either hand where thousands have been wrecked.

Knowing the evil of a bad education, she was resolved to train up her children in the fear of God. She not only instructed them, but as soon as they knew good from evil, took them to private prayer, and never was more delighted than when she had some of the servants of God under her hospitable roof instructing and praying with her and her family. She could not bear the idea that one of her family should be lost.

The writer of this memoir became acquainted with her in Sept. 1819. He saw her happy in the love of God, and at home and abroad, from that time, when he was with her, found her truly meek and humble. As he passed from Fayetteville to Milledgeville last January, he had time only to offer his Christian salutation. She came to the gate with all that heavenly affection I had discovered for years. She informed me she had been sick the past year and still debilitated. On my promising on my return from conference to call if possible, I rode on, little thinking I should see her no more in time. On my return she was gone hence. The account of her sickness and death I received is as follows.

On Saturday the 7th of January she complained of indisposition. On Sunday, the 8th, after taking medicine, she felt much better and talked freely of the things of God and requested her husband to preach her a sermon, (a thing she frequently did when she could not attend divine service.) He asked her the subject. She replied "Watch and pray." He spoke for twenty minutes with unusual feeling and liberty, and she heard in the same spirit, and observed it was the best discourse she had ever heard him give. Little did the preacher think it was the last time his dear companion would ever hear him. On Monday, the 9th, she was able to attend to the duties of her family, and was quite cheerful; but on Tuesday the 10th, complained of great debility and sore throat. In the evening had a chill, a pain in the head and side, and on Wednesday the 11th, she took medicine. She refused to have a physician called in, not apprehending any danger. She requested her husband to be much in prayer for her, and expressed a great dissatisfaction at her frame of mind. On Friday the 13th, she said to her husband, "This disease takes fast hold on me and will not let me go." He told her they must call in medical aid: she wished to wait until evening, but he would not consent. She then asked him "if he thought God would not show those their true state, who sincerely desired it." He answered yes. "Yesterday," said she, "as I was lifting my heart to God in earnest prayer, I thought I saw myself the most unworthy, yet God in his great goodness manifested himself to me, and his glory was all about me; since that time he abides with me. I feel no fear of death; my mind is calm and undisturbed in the contemplation of changing worlds." While the physician was examining to find out the nature of her disease, she discovered in his countenance deep concern and alarm. She said "what is my disease? will it prove fatal? I wish to know, you need not think I shall be alarmed. I fear not to die. I have long watched for death, and am prepared to hear the worst." On Saturday the 14th she was quite ill, but but there was some hope; but on sabbath evening her physician informed the family she was still dangerous. About 9 o'clock she grew worse, and

there was but little hope she would live to see morning. It was soon discovered by her, not only from the deep concern of the family, but from feeling her own pulse that her end was near. She received the tidings of her approaching departure without dismay, and remained firm and resigned, saying, "I should be glad to stay and comfort my husband, and raise my children, but the will of the Lord be done." She then took leave of her dear companion, her children, and all present, in a solemn and affecting manner, praying for them all, and exhorting all to live to the glory of God and meet her in heaven. She asked her husband where he intended to bury her. Being told that it was by her little daughter, she said, "Yes, I shall soon be with her." She requested them to prepare immediately for her burial, and then said, "My work is done; come, Lord Jesus, receive my spirit." She had however to suffer longer, and that night greatly. Monday every exertion was made to relieve her, but all in vain. Tuesday another physician was called as counsel, but to no purpose: she was still sinking in the arms of death. On Wednesday the 18th she was at times deranged, and suffered much; but when spoken to on the subject of religion, calm and collected. She said her sufferings were great, but nothing in comparison of those of the Redeemer. On the morning of the 19th the family thought her better, but on the arrival of her physician in the evening they were informed she was still worse and must go before morning. For three days she had been tortured with pain almost to distraction, but as the last combat was at hand she became composed, and wished again to

see all her little family. All being present there was a most affecting scene. It was a scene which must put infidelity to the blush—a poor female, weak in body, and in the very arms of dissolution, bidding adieu to husband and five dear sweet babes. "Come, my dear husband," said she, "let us take the parting embrace; our joys and sorrows, our hopes and fears, have been one; now could we only be one in death. Do not weep. True you have a great charge, but you have a great God to support you. You have ministered to me with unwearied attention—God will reward you for it all." Then took her children each in her cold embrace, giving them up to God's kind protection. When the youngest was presented, she said, "my dear Francis, come to your dying mother, you are dear to me; long before you were born I gave you to God." She bid adieu to her mother, brother, and sister, and all present, exhorting and begging her physician to seek the pearl of great price. She told him he saw she was dying, and what should she do without religion. She then thanked him and the family and neighbours, for their attention, begged them not to weep, but let her go to her eternal rest. She asked them to sing 'And let this feeble body frail,' &c. Then said, "My dear, sing once more for me 'Jesus, lover of my soul.'" She then exclaimed, "Yes, hide me." She said they had often sung it together in time of trouble. She asked him if he would sing it to the children. She retained her reason and unshaken confidence of her acceptance in the Beloved, and longed to go. At 10 o'clock at night, she reclined her weary head on the bosom of her loving Redeemer, and breathed her last.

POETRY.

THE RESTORATION OF ISRAEL:

By the Rev. George Croly.

(From the Amulet.)

"And I heard a voice out of heaven, saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." *Revelation xxi, 3.*

KING of the dead! how long shall sweep
Thy wrath? how long thy outcasts weep?
Two thousand agonizing years
Has Israel steep'd her bread in tears:
The vial on her head been pour'd,—

Flight, famine, shame, the scourge, the sword!

'Tis done! Has breathed thy trumpet blast,
The Tribes at length have wept their last!
On rolls the host! from land and wave

The earth sends up th' unransom'd slave :
 There rides no glittering chivalry,
 No banner purples in the sky ;
 The world within their hearts hath died ;
 Two thousand years have slain their pride !
 The look of pale remorse is there,
 The lip, involuntary prayer ;
 The form still mark'd with many a stain,—
 Brand of the soil, the scourge, the chain ;
 The serf of Afric's fiery ground ;
 The slave, by Indian suns embrown'd ;
 The weary drudges of the oar,
 By the swart Arab's poison'd shore,
 The gatherings of earth's wildest tract,
 On bursts the living cataract !
 What strength of man can check its speed ?
 They come,—the Nation of the Freed ;
 Who leads their march ? Beneath his wheel
 Back rolls the sea, the mountains reel !
 Before their tread His trump is blown,
 Who speaks in thunder, and 'tis done !
 King of the dead ! O, not in vain,
 Was thy long pilgrimage of pain ;
 O, not in vain arose thy prayer,
 When press'd the thorn thy temples bare ;
 O, not in vain the voice that cried,
 To spare thy madden'd homicide !
 Even for this hour thy heart's blood stream'd !
 They come—the Host of the Redeem'd.
 What flames upon the distant sky ?

'Tis not the comet's sanguine dye,
 'Tis not the lightning's quivering spire,
 'Tis not the sun's ascending fire.
 And now, as nearer speeds their march,
 Expands the rainbow's mighty arch ;
 Though there has burst no thunder cloud,
 No flash of death the soil has plough'd,
 And still ascends before their gaze,
 Arch upon arch, the lovely blaze ;
 Still as the gorgeous clouds unfold,
 Rise towers and domes, immortal mould.
 Scenes that the Patriarch's vision'd eye
 Beheld, and then rejoiced to die ;—
 That, like the altar's burning coal,
 Touch'd the pale Prophet's harp with
 soul ;—
 That the throned Seraphs long to see,
 Now given, thou slave of slaves, to thee !
 Whose city this ? What potentate,
 Sits there the King of Time and Fate ?
 Whom glory covers like a robe,
 Whose sceptre shakes the solid globe,
 Whom shapes of fire and splendour guard ?
 There sits the Man whose face was marr'd,
 To whom Archangels bow the knee,—
 The Weeper of Gethsemane !
 Down in the dust, aye, Israel, kneel ;
 For now thy wither'd heart can feel !
 Aye, let thy wan cheek burn like flame,
 There sits thy glory and thy shame !

For the Methodist Magazine.

IN MEMORY OF LANCASTER AND HARRIET.

This feeble tribute to departed worth
 Affection claims, and friendship draws it forth :—
 Feeling inadequate, was long deterr'd,
 And to remain in silence had preferr'd.
 But warmly urged by one whose spirit bow'd
 In calm submission to the chast'ning rod,
 The muse at length submits—a parent sues,
 Nor longer will admit of an excuse.
 Two years and more, have in succession sped,
 Since Lancaster and Harriet's spirits fled
 From the bleak winds & boist'rous waves of time,
 To meet with rapture in a milder clime.
 A favour'd muse—the lovely Harriet's friend,
 An early tribute to her memory penn'd—
 For him who all her joys and sorrows shared,
 Friendship as yet no tribute hath prepared.
 But oh ! what need of verse or friendly muse,
 To speak their virtues, or their worth diffuse ?
 On the fair tablet of each kindred breast,
 Indelibly their virtues are imprest.
 Fond retrospection points to happier days,
 Views them possess'd of innocence and grace ;—
 Two blooming flowers, alas ! but bent awhile,
 Then call'd t' enjoy their Saviour's endless smile.
 Short was their date, but they were well employ'd,
 Nor misimproved the mercies they enjoy'd ;—
 The much-loved Harriet first her breath resign'd,
 In her each grace and virtue were combined.
 Her partner and her children—those dear ties,
 Meekly, gave up for more substantial joys,
 And in expiring life preferr'd the prayer
 That Heaven would make them its peculiar care.
 The husband, watching o'er the couch where laid
 His earthly treasure, raised his languid head,
 Clasp'd his child, with tenderness exclaims,
 My Harriet's benediction rests on James.†

The last sad solemn scene, alas ! drew on,
 To sever hearts by love cemented one :—
 Harriet, her parents' joy,—her husband's pride
 Met the embrace of death, and calmly died.
 Now a sad void was felt—the consort gone—
 His sorrowing heart essay'd, "Thy will be
 done ;—
 My children yet remain, my infants live,
 And for their sakes this anguish I survive."
 Vain the attempt—the fabric soon gave way,
 Where grief corrodes, the props apace decay ;—
 All human skill was tried, but no reprieve,
 None but the Great Physician could relieve.
 In the last moments of expiring life,
 A heavenly transport banish'd ev'ry grief :—
 Love, pardoning love, his broken heart sustains,
 And this support his dying voice proclaims.
 His solace now was Harriet's favourite hymn,
 Like her, he too was passing Jordan's stream ;†
 Favour'd like her with grace in Christ provided,
 Lovely in life, in death were not divided.§

* See Methodist Magazine for 1824, p. 200.

† The oldest of the two children—the youngest survived the parents but a few months.

‡ The hymn beginning "On Jordan's stormy banks I stand," was repeated with evident joy, by Harriet, just before her death—and the same hymn was, at the pressing desire of Lancaster, sung near his bed, by a few select friends, shortly before his departure.

§ The text preached from at their funeral, or rather on the occasion of their death, in the John-street Church, was from 2 Samuel i, 23.—
 "Lovely and pleasant in their lives, and in their death they were not divided." See Methodist Magazine for 1824, p. 161.